THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

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Correspondence.

THE INVASION OF CUBA.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, *June* 16, 1850.

On Friday night, the eve of the departure of the last mail, ministers were interrogated in both Houses on the subject of the invasion of Cuba. Lord Brougham began the questioning in the House of Lords. He entirely acquitted the American government of giving any consent, and believed the expedition was against their positive and declared intentions: he hoped "these execrable pirates would meet with condign punishment." In conclusion, he asked of Lord Lansdowne—

"Whether her Majesty's government had received any communication from Mr. Lawrence, the American minister, on the subject, and whether his noble friend (the Marquis of Lansdowne) thought that the American government, which was a respectable and regular government, possessed sufficient power and respect to prevent its own subjects from fitting out a large expedition to make war on an unoffending people?"

Lord Lansdowne replied very briefly and almost inaudibly, but was understood to say that Lord Brougham was right in presuming that "this piratical expedition—piratical in the worst sense of the word—was undertaken not only without the cognizance, but with the most entire disapprobation and discountenance of the American government." The Earl of Aberdeen, who has rarely spoken of late, expressed himself as without doubt of the sincerity of the United States government; but he followed this expression of confidence with a diplomatic fact, which, by some, will not be thought strictly to harmonize with his declarations of undoubted faith in the Southern men at Washington. The ex-foreign minister said:

"Cuba had been supposed to be an object of desire on the part of the various powers. We ourselves had been strongly suspected of having some objects of desire on this island, and he recollected twenty years ago he had suggested that the possession of Cuba to Spain should be guaranteed by England, France, and the United States. *The latter government, however, would not consent, and accordingly since that period Cuba had been less secure than if its connection with Spain had been so guaranteed.* He hoped the force in the island was sufficient to give a good account to the buccaneers who had undertaken this expedition."

The conversation was prolonged, and became unusually animated by the fiery Lord Stanley taking part in it. He wanted to know what instructions had been given to our naval commanders on the West India station in reference to this piratical expedition; and when his question was evaded, or answered by Lord Lansdowne stating that the rumors of intended invasion had formed the subject of more than one communication between our government and the government of the United States, then Lord Stanley sharply rejoined: "He did not ask what the American government had done, but what the British government had done." Lord Lansdowne declined to answer. The noble questioner returned to the charge with considerable warmth, but Lord Grey said it was contrary to precedent, and would be a breach of duty to answer: he would have them wait for further accounts. "No one doubts," said Lord Grey, "*the right to object to piracy:* the only question is, as to the extent of our confidence."

It must be admitted that there is something exceedingly modest in this; and one cannot help contrasting the practical difference which appears to be recognized between the alleged piracy or expeditions of marauding barbarians in the Chinese seas, and execrable piracy of the worst form in the Atlantic. "Head money" would not so easily be won at Cuba as at Borneo; and, moreover, the Southern Lords who dominate in the councils of the United States *may* sympathize with the "atrocious pirates," which would make the suppression of Atlantic piracy a delicate matter.

Noble Lords had not long to wait for further accounts. Three days afterward, on the 10th, the Hibernia arrived, and brought intelligence of the failure of the enterprise. The news has elicited free comment from the daily press. The *Times* of the 12th has a long article, and "can employ no expressions too strong to condemn the atrocious violation of every law by which these miscreants proceeded to attack the territory of a friendly power," &c., &c. The *Times* holds it to be of chief importance to examine with peculiar minuteness under the circumstances the conduct of the government of the United States, the courts of justice of the United States, and the prevailing opinion on the subject of the American people. The result will determine both the character of the government and of the people. The *Times* distinguishes between the political morality of New England and New York, which is far above the unscrupulous passions of the South and of the far West. The *Morning Chronicle* "trys to congratulate our transatlantic friends upon the farcical finale of the great invasion of Cuba," and assumes the news of it to be no less gratifying to the Cabinet of Washington than to those of England and Europe.

The *Morning Herald* writes with a thoughtful sobriety and sagacity; and "wishes it were in our power to join in the sanguine congratulations in which some of our contemporaries indulge on the alleged failure of the New Orleans expedition." The *Herald* remarks on the impunity of Lopez, describes the character and tendencies of the Creole population of Cuba, and characterizes the materials of the expedition: "Morally and physically the most dangerous enemies with whom it is possible to meet." The opinion that the United States government will effectually interpose, is then examined, and the *Herald* concludes that the men at Washington cannot do this if they would, and would not if they could; citing in proof the fact that Lopez was for months at Washington, and his objects well known.

The New York papers by the *Hibernia* bring further intelligence, which incidentally illustrates the state of feeling in that city, and which does not confirm the favorable comparative estimate of New York political morality made by the *Times*. The conduct of a ruffianly gang, led by a "piratical" expedionist, in breaking in upon the meeting of the Anti-Slavery Society, as remarked upon by the *Tribune;* the infamous provocations to violence and murder, by the New York *Herald;* the ruffianly assault upon Mr. Douglass—all with the permission of the authorities and with perfect impunity—is taken as exhibiting a state of morality full as low as that of the South, and as affording a parallel to the atrocities which have been wrought at Naples, Vienna and Rome, by royal and absolutist tyrants. The infamous spirit, and exaggerated and bombastic style of the New York *Herald* and of the New York *Globe*—the last of which talks of "maddened justice forgetting the dictates of law," because two ladies walked with Mr. Douglass—have been the subject of severe comment and indignant reprobation.

SUNDAY LABOR IN THE POST-OFFICE.

The Home Minister has intimated to the House of Commons, that the ministry have resolved to advise her Majesty to carry out the resolutions of the House. The matter now stands thus: The collection and delivery of letters will cease on Lord's days. There will be an inquiry instituted as to the possibility of stopping the mails. It is not probable that this will be reported as feasible; and even if it were so to be decided, it would be the signal for a powerful reaction, immediately that the now unrealized consequences were discovered and felt.

THE INTERMENTS BILL.

The ministers are pressing through this measure, with its enormities unabated. To a great extent, the bill is one to give power to a Board to legislate and to tax for its objects, no limits being defined. After great pressure, 6*s.* 2*d.* was named as the clergy tax on interments, when some of the London members showed that this exceeded by 3*s.* 4*d.* and even 5*s.* the sum now paid. The Home Minister, either with brazen audacity, or as meekly doing the bidding of the Bishop of London, said if a surplus accrued it ought to go to form a fund to supply the spiritual wants of the people, and which might take the shape of an augmentation fund for small incumbencies. In plain terms, the Bishop and his man would rob the widow and the orphan, and aggravate the sufferings and anxieties of survivors, in order to extend and increase the vast endowments of the Established Church.

CHURCH EXTENSION SCHEME.

Some time since, a royal commission was formed having for its object the subdivision of large parishes and the increase of churches and clergymen. This commission has just come out with a report which includes a monster-proposal. They want 600 new churches: they ask that the next presentation of crown livings, now presented by the Lord Chancellor, should be sold, and the proceeds go toward the building of the 600 churches. The cost of the proposed churches is estimated to exceed two millions sterling: the estimated value of the public property which these modest commissioners would sell, and thus alienate forever, is of the aggregate annual value of £200,000.

The report will not be adopted; but that it should be made must be taken as a proof of the progress of the "church" party, and of their boundless appetite and limitless pretensions.

THE ELECTORAL REFORM BILL, for Ireland, is now before the Lords, and will hardly escape serious mutilation. Lord Stanley talks fiercely: the character of the House of Commons, the position of the Lords, and "even the monarchy," is to be affected injuriously by the measure. Meanwhile, Ireland is being plagued by the clergy of both mother and daughter church: the Pope forbids any connection on the part of his subjects with the new colleges: sixteen hundred out of two thousand clergymen of the Established Church, last week petitioned against the system of national education established in that country. Daniel O'Connell has accepted the appointment of consul, at Para, in Brazil—salary about £600 a year. The ten thousand consulates of this country constitute a refuge for political destitutes. There was an execution under the sheriff, at Darryname, the residence of O'Connell, last week.

AGRICOLA.

We give, in a translation, M. Guizot's speech on taking the chair at the anniversary of the Protestant Bible Society—not for its intrinsic value, but that our readers may see for themselves how such a man expresses himself respecting the wants and perils of France at the present crisis. Our translation sticks close to the original, even in the division of the speech into solemn, short-winded paragraphs, as if each sentence were an aphorism of wisdom.

Speech of M. Guizot,

VICE-PRESIDENT OF THE "PROTESTANT BIBLE SOCIETY OF PARIS," PRONOUNCED AT THE OPENING OF THE GENERAL MEETING OF THE SOCIETY, APRIL 17TH, 1850.

[Translated for The Independent.]

GENTLEMEN:—If this were a political or business society, if you had devoted your efforts to questions of social organization, or to material interests, you would have nothing to communicate to-day but your sorrows and your forebodings; you would hear of nothing, in the report which is to be submitted to you, but the suspension or the frustration of your labors—of suffering in the present and of danger in the future.

This will not be the case. Your labors have neither been suspended nor fruitless. The tempest which has overthrown around you such greatness, and paralyzed such might, has scarcely touched you. Your activity and your prosperity, for we may use this word in speaking of the good which you are laboring to diffuse, have continued nearly the same. You have pursued and accomplished your accustomed work as if the sky had been serene, and the country tranquil. Whence do you derive this privilege? Is your work so insignificant and so obscure that the most violent and universal storms do not affect it? or, indeed, is it owing to your own ability that you have been able to foresee and ward off the blows under which so many of the ablest men have fallen?

No, gentlemen, no; the security and permanent efficiency of your labors in the midst of social revolution are due to higher causes. Your work is in perfect and profound harmony with the prime interests, the most pressing wants of society and of the age.

What are these interests—these wants? Hear what is said on all sides—on every hand resound the words Faith, Charity, Hope. It is for faith, charity, and hope, that society is hungering and longing. It is for these that wishes and prayers are breaking out on every side.

Everywhere men are seeking satisfaction for these wants. In order really to obtain faith, charity, and hope, they are knocking at every door, and betaking themselves to the most various sources.

It is almost in vain.

Their reachings after faith are generally nought but the passionate anxieties of doubt. Doubt recoils upon itself.

Practical charity is general, active, efficient. Never has there been more given in alms; never have there been more of the wretched comforted. Yet the relation which ought to be between those who assist and those who are assisted scarcely exists at all. Practical charity reaches but imperfectly its moral end; neither on the one side nor on the other are the parties mutually confiding and satisfied.

Never have greater or more ardent hopes displayed themselves than now; but they are only the wanderings of delirious imagination or the impulses of material appetites.

Society is everywhere seeking a solid faith, an efficient charity, a hope which calms and fortifies. It finds them not.

This is because it seeks them where they are not to be found. Men ask of one another for their belief and their virtue. They expect to hold them of themselves, and of themselves alone. This may not be. It belongs not to men to be, on the supreme interests and the grand questions of their destiny, the inventors, the first and sole authors of their faith, their charity, their hopes.

These wants cannot be satisfied from sources merely human. We must draw from superhuman sources.

These are the sources which you open to men when you distribute to them the books of holy scripture.

Thence they may indeed draw faith, charity, and hope.

Faith! for in these holy books God appears constantly present, and acting in the world and in man. The providential and necessary, and permanent action of God in the world and in man, is the necessary starting point of faith.

Archimedes sought—but found it not—a fulcrum by which to move the world. Man alone will never find a basis on which to fix it. He must receive it from God.

Charity! The love of God toward men shines forth in the Gospel. This divine example is the only sufficient source of the love of man toward man. Without this all charity is feeble and easily exhausted.

Hope! There can be no hope that shall calm and satisfy man's heart, unless it reach beyond and rise above this earth. Eternal hopes can alone purify and ennoble earthly hopes. Confined to earth, our hopes are soon transformed to appetite and selfishness.

Christianity, then, alone can appease and satisfy these wants of faith, charity, and hope, which are at the present day so powerfully agitating man and society.

If any one doubts this, let him see what is done, and hear what is said by the adversaries of Christianity themselves.

At the very time that they furiously attack it, they offer themselves as its successors and heirs; they pretend to walk in the way which it has opened.

Falsehood and profanation! There is nothing on earth more anti-Christian than the spirit of revolt and of license.

When Christianity appeared in the world, it was a noble opportunity to preach and practice the principles of insurrection. When has there ever been more of despotism, more of moral degradation among the upper classes, more (to use a popular phrase of the day) of oppression (*exploitation*) of man by his fellow? Yet you do not find a single trace of insurrection in the history of the foundation of Christianity, nor of the spirit of insurrection in its writings. This immense revolution was accomplished by moral action alone—by the mere moral and internal reform of men.

Christianity is essentially obedient; obedient to God, obedient to established order. It has its spirit of liberty, and even of conscientious resistance, but it has no spirit of rebellion.

It is also essentially severe. Licence is as repugnant to it as revolt. It is mere folly to think of extending liberty and democracy at a time when creeds and morals are relaxed. High-toned creeds and rigid morals are indispensable to democracy and democratic liberty. The relaxation of either in a democratic community infallibly leads, first to anarchy and then to despotism.

Mark how the United States of America were founded: think you it was by the relaxation of morals? No! the founders of the American Republic were as severe in their own morals as in their requirements from others, and it is this spirit of rigid morality which then was, and which still is, their strength, and preserves them from the errors inherent in democracy.

Let not then the spirit of revolt and licentiousness flatter itself with the hope of hiding behind the mask of Christianity. The two things are absolutely incompatible. At the same time that Christianity alone can satisfy the demand for faith, charity, and hope, in our democratic society, it alone also possesses the secrets of the spirit of order, of resignation, and of morality, without which it could not subsist, at least with a free government.

Place, then, full confidence in your work; it is essentially a good work, and it answers to the greatest and most pressing interests and instincts of our time. Prosecute it with zeal. *Make Christians;* it is Christians that society needs.

I say *Christians;* this is our own name—the name which it is our duty to propagate.

The Bible Society has scrupulously confined itself to its task; it is to Protestants alone that it has distributed the Holy Scriptures; but its sentiments, its desires, and its hopes, are not confined within the narrow circle which circumscribes its action; it ardently longs that Christians should increase everywhere: it calls by this name all those that take the Holy Bible as the basis of their faith, their charity, their hope, whether in the bosom of the Catholic Church, or in the various branches of the Protestant Church—all such it recognizes as Christians and brethren.

Union is recommended, and with great reason, to the political order party; this union is in fact the only means of safety; but it is no less necessary to the Moral Order party.

The question is now set between Christianity and the impiety, cynical or hypocritical, which calls itself humanitarian. It is the duty of all Christian forces to unite against this common enemy.

And not only is it their duty, but it is in their power; a new fact has been introduced into our social state; it is liberty of conscience within the Christian Church. Let this liberty be accepted and respected by all Christians; it will insure their union, and the triumph of the common faith. Beware of a factitious and forced unity; be indeed Christians; that is freely believing.

Love one another: this is charity.

Bear with one another: this is tolerance.

Respect one another: this is the law of liberty.

Help one another: this is your interest rightly understood.

On these conditions, and on these alone, is there safety for society.

We are in the way of this safety.

Christians, rally all under the standard of the cross: *Hoc signo vinces.*

Domestic Correspondence.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, May 28, 1850.

To the Editors of the Independent:

GENTLEMEN:—The Convention of ministers, elders, and others friendly to the establishment of a North-Western Theological Seminary, met at Chicago on the 10th inst. Resolutions were passed, first, declaring that such an institution is needed, and that it is time to take initiatory measures for its foundation. Second,

"That to meet the wants of our churches, and avoid the evils of conflicting counsels resulting from diversities of sentiment in regard to questions of Christian doctrine and *ecclesiastical polity*, it will be expedient that the institution to be established should be so far distinctive in its character *as to preclude all doubt or controversy with respect to the views and teachings of its professors; and that its instructors shall therefore be connected with the Constitutional Presbyterian Church.*"

The third resolution specifies the field contemplated in this movement, and the ecclesiastical bodies on which reliance is chiefly to be placed for countenance and support. A committee of ways and means reported that $40,000 would be needed to get the institution into operation, on the lowest scale at which it would be desirable to commence. Delegates were appointed to attend the next meeting of the Synods of Peoria, Illinois and Michigan, and the General Convention of Wisconsin, to advocate the cause in those bodies. A resolution was also passed recommendatory of Lane Seminary, and expressing confidence in that institution.

The Convention was composed exclusively of New School Presbyterians, the call having been confined to persons of that denomination. It will also be seen from the second resolution that it is designed to make the seminary distinctively Presbyterian, and that its teachings in doctrine and *ecclesiastical polity* are to be decidedly in accordance with the views of New School Presbyterians. The original circular in reference to this movement, signed by Presbyterians, specified as one reason for founding such a seminary, that it would "exert a salutary influence on the ecclesiastical polity of the North-West."

The attendance was not large, although the time and place of meeting were fixed so as to accommodate delegates to the General Assembly, which corroborates the other indications which are apparent, that no *general* interest or enthusiasm exists in this region in reference to this project. It seems that the movers in it are decided in their opinion that seminaries ought not to be established on *union* principles. This is very different from declarations made when it was desirable and necessary to obtain endowments in *New England* for Lane and other Western institutions. I hope that, having taken this ground, the advocates of this seminary will have the grace to abstain from asking funds to aid them from other denominations whose system of ecclesiastical polity it is designed to counteract. If they can build up a denominational seminary with the resources of their denomination, no one should object; but it should be understood that *"the plan of union" is repudiated altogether so far as this enterprise is concerned.*

The *Iowa City Reporter* of a late date says the California emigration through that place is dwindling to a close. About eighteen hundred teams have passed, averaging three men and four horses each, besides a few ox-teams. This is three times the number that passed last year, and from accounts from other points of approach to the frontier, it appears to be a fair average, and the true proportion of the overland emigration as compared with last year. The whole amount, on this principle of estimate, would be *seventy-five or eighty thousand* persons. The *Burlington* (Iowa) *Hawkeye* says, that the number of emigrants from that county alone is *four hundred and one*, without counting women and children. On this ratio *ten thousand* have left the State. Their places will however be more than filled by the fifty thousand who have emigrated to Iowa during the year. A writer from Holt county, Missouri, says:

"The emigrants are rolling on by hundreds toward California, from every quarter of the world, each striving to be foremost in the race. All modes of traveling are adopted. Yesterday we saw a sturdy Scotchman pushing a hundred pounds of baggage ahead on something which had the appearance of a wheel-barrow; and indeed he passed up the hills with rapid strides, far outstripping the ox and mule teams. It was perhaps two o'clock when he passed here, and he said he had left St. Joseph that morning, twenty-six miles well laid on, and two days' drive for the teams in the present state of the roads."

J. C. H.

GENERAL ASSOCIATION OF CONNECTICUT.

For the Independent.

MESSRS. EDITORS:—Will you allow a party concerned to add a word to your reporter's statement in regard to the omission of Dr. Bushnell's name from the minutes, as the mover of the vote of thanks to Dr. Porter for his sermon? The reason assigned for this omission in the body was, that it was a variation from the uniform style of making up the minutes of the body to record the names of the movers of its votes. No one objected to the propriety of the omission on this ground. I should certainly do the same in any similar case, whatever the motion and whoever the mover, without respect of persons, for the sake of preserving the usual style and propriety of our minutes.

A word as to another point. I believe all appreciated Dr. Bushnell's courtesy in moving a vote of thanks to the Moderator. No such motion was expected from any quarter. Yet, had it been made by any other member, it would as surely have been opposed as when made by Dr. Bushnell, and for like reasons. I am glad that Dr. B. called attention to the subject by moving this compliment to a Moderator who so presided as apparently to satisfy and gratify all parties. It enables us to view the subject on its merits, irrespective of personal considerations. The practice is wholly unnecessary. Once introduced, it will sometimes oblige the body to be guilty of the hypocrisy of voting strong approbation of services for which no such sentiment is felt, which, if tolerable in secular assemblies, is utterly beneath a body of Christian ministers. The only alternative, when once the custom has obtained, is by an omission of the usual vote of thanks for efficiency, impartiality, courtesy, &c., in presiding, to pass an implied censure for the want of them. In all such matters I think it behoves Christian ministers to stop before they begin.

A PARTY CONCERNED.

For the Independent.

CORRECTNESS OF THE REPORTER.

MESSRS. EDITORS:—Charity is a precious virtue, but should not be indulged at the expense of justice. In your editorial comment, last week, on the fact that one of the members of the General Association alluded in debate to the supposed sayings of the "senior editor" of *The Independent*, and imputed to him an offensive comparison of Connecticut orthodoxy with the well-known Hudibrastic doggerel, you intimate that the speaker cannot have been capable of such misrepresentation, and say "the reporters must have misunderstood him." I should be very glad to acknowledge a mistake on this point, and allow your charitable suggestion to stand, but am compelled to say that the *truth* forbids. Your reporter has far too distinct and certain recollections concerning it to admit this solution. The very correct report of the *New York Evangelist* on this point will show you that the imputation in question was a part of the speaker's argument to justify Fairfield West Association for their action in the case. *The Independent*, he said, had claimed the action of Hartford Central to be a full exculpation of Dr. Bushnell; and not only so, but passing by this particular case, *traduced all the churches* as having no ascertainable orthodoxy; asking contemptuously whether the standard was "Omicron, or the *Biblical Repertory*, or the *New Englander*, or the *Christian Observatory*, or—Dr. POND?" And now it (*The Independent*), in order to ridicule all attempts at discipline for heresy, thinks Connecticut orthodoxy very well set off by the Hudibrastic verse,

"He was in logic a great critic," &c.

It was *then*, he said, high time to act, and wipe off *this reproach from our churches and pastors, &c.* I do not suppose the matter in question to be very important, nor do I feel any wounded pride from the imputation cast on my correctness; still if the debate be given at all, it may be well to have it given *as it was uttered*. The speaker referred to will not of course shrink from any responsibility incurred by his language, and will waive the benefit of all charitable explanations of it which are not strictly true. REPORTER.

Narrative of the State of Religion.

REPORT OF THE COMMITTEE ON THE STATE OF RELIGION.

We are happy to learn, as we do by the brethren present from abroad, that the several religious bodies with which we are in correspondence continue to receive tokens of the Divine favor. We are permitted to exchange Christian salutations with Delegates from the General Association of New Hampshire, the General Convention of Vermont the General Congregational Association of Illinois, the two General Assemblies of the Presbyterian Church, the General Convention of Wisconsin, the General Association of Rhode Island, and the General Association of Michigan. Letters are also received from the General Association of Massachusetts, and from the General Association of Iowa.

We would assure these brethren, and through them, the bodies which they represent, of our fraternal regard, and desire ever to feel that we are all laboring together in the common cause of a common Master. And together we will rejoice that in many other parts of the land the Spirit of God is exerting his saving power.

In the churches within our own borders, as appears by the District Reports, there is the usual outward prosperity. One indication of this appears in the fact that nine new houses of worship have been erected.

During the year, as in years and generations past, God has taken care of us and permitted us to dwell safely. All the churches reported last year have been preserved, and three new ones have been organized and added to our number. And though twelve pastors have been dismissed during the year, twenty have been settled.

The Theological Seminary at New Haven, and the Theological Institute at E. Windsor "continue to enjoy the smiles of a gracious Providence."

And while we have occasion to thank the great Head of the Church in view of our outward circumstances, your Committee feel that we have especial cause for gratitude in view of the operations of the Spirit in reviving the inward graces of the people of God, and in bringing many sinners to salvation in Christ. After a painful period of spiritual drought, through the last few years, the clouds of mercy have returned, and upon many of the churches with greater or less power have descended the showers of eahvenly grace. In New Haven West Association, East Plains, Mount Carmel, Waterbury, Oxford, Birmingham, Derby, Wolcott, New Haven and Yale College; in New Haven East, North Haven and Madison; in Hartford North, Canton, Enfield and South Windsor; in Hartford Central, West Hartford and Terryville; in Hartford South, Middletown (4th Ch.) and Southington; in Fairfield West, Green Farms, Greenwich, Greenfield, Southport and North Greenwich; in Litchfield North, Colebrook and New Hartford; in Middlesex, Essex, Higgamun, Deep River and Chester; in Tolland, Andover, Rockville and Willington; in Litchfield South, New Milford, Sherman, Plymouth Center, Southbury and North and South Woodbury; in Windham, Eastford and South Woodstock, and in New London, two churches in Norwich city, and other places in different parts of the county, have been visited with seasons of refreshing. By these visitations of His grace, God has made the hearts of His people to rejoice, and with feelings of lively gratitude we desire to make mention of this loving kindness of the Lord.

But while we sing of mercies, we have also occasion to speak of judgments. During the year nine of our brethren have ceased from their earthly labors. Rev. Bezaleel Pinneo, the oldest member of New Haven West Association, and Rev. Jonathan Cone of the same—Rev. Aaron Gates and Rev. Francis L. Robbins of Hartford North—Rev. Platt Buffett, the oldest member of Fairfield West; Rev. Oliver B. Butterfield, of Litchfield South; Rev. Daniel Dow, D. D., the oldest member of Windham Association, and Rev. Asa King, of the same, and Rev. James Beach, of Litchfield North, have been removed by death. Most of these were venerable and beloved fathers, who, after long and faithfully serving their generation, fell asleep, and we trust have entered into rest. In these dispensations of Providence, we would recognize the admonitions of Heaven. In the death of these brethren and fathers we feel that we and the cause of Christ have sustained a heavy loss. And yet we would not fail to render thanksgiving to God for His kindness in sparing them so long, and permitting many of them to bless the churches through so many years of Christian example and faithful labor.

The Sabbath Schools connected with our churches seem to be generally well sustained. Some of the district reports speak of schools in which are "large classes of adults—the fathers and mothers not only countenancing the efforts of teachers by their presence, but themselves becoming humble learners of the Word." One of these reports says, "We fear the Sabbath School is not filling that important field of usefulness for which it is fitted. Its bearings upon the great subject of Christian education are of immense importance, and we feel that a more elevated tone ought to be given to it in all our churches—more elevated both as to the intellectual improvement and spiritual training of our youth. It opens a wide field for sound mental culture, and possesses rare facilities for bringing the soul directly to Christ."

Your Committee would submit to your notice these suggestions, while they earnestly commend to the prayers and sympathies of the people of God, this department of labor. We are more and more persuaded that upon faithful *early* religious training are largely to depend the future welfare of our churches and the lasting good of coming generations.

Your Committee are pained to notice a sad uniformity in the several district reports on the subject of Temperance. *At best*, the feeling seems to be that in this cause no ground has been lost during the year; while by several the fear is expressed that the condition of the community is even worse than this. And your Committee are constrained to say that they are unable to find proof that intemperance is very much, if at all, on the decrease. Believing, as we do, that this evil bears directly against the morals of the community, hinders the salvation of many souls, and greatly retards the cause of Christ, we feel it to be incumbent on us to do what we can to arrest it. As the enemy assumes new and subtle forms, and hides itself under darker coverings, the friends of light and purity should study new methods of attack, and wage the warfare till a complete victory is achieved.

In conclusion, your Committee feel, in view of the many tokens of God's favor toward us, and in view of the many admonitions of His Providence, that we are called upon to devote ourselves more entirely to His service, rest more confidingly upon His grace, and pray more earnestly for the effusions of His Holy Spirit.

Litchfield, June 19, 1850.

GENERAL ASSOCIATION OF MASSACHUSETTS.

[REPORTED FOR THE INDEPENDENT.]

This body met agreeably to appointment at Sandwich, at the church of Rev. Mr. Wells, on Tuesday, June 25, 1850, at 5 o'clock P.M. Rev. Emerson Davis, D.D., of Westfield, was chosen Moderator; Rev. Paul Couch, of Bridgewater, Scribe, and Rev. J. J. Dana, of South Adams, Assistant Scribe.

The rules of the Association were read, and prayer was offered by the Moderator.

The following clergymen presented their credentials, and were enrolled as members of the Association:

ANDOVER ASSOCIATION.—Rev. J. L. Taylor.
BERKSHIRE.—Rev. J. J. Dana, G. R. Cutler.
BREWSTER.—Rev. N. Cogswell.
BROOKFIELD.—Rev. E. Carpenter, D. R. Austin.
ESSEX NORTH.—Rev. J. Pike, D. T. Fisk.
ESSEX SOUTH.—Rev. G. T. Dole, A. McLeod.
FRANKLIN.—Rev. Samuel Harris, John Eastman.
HAMPDEN EAST.—Rev. S. G. Buckingham, S. S. N. Greely.
HAMPDEN WEST.—Rev. Emerson Davis, D.D.
HAMPSHIRE WEST.—Rev. J. H. Bisbee, J. H. Temple.
HAMPSHIRE EAST.—
HARMONY.—Rev. L. Cary, Wm. Bates.
MENDON.—Rev. Sewall Harding.
MIDDLESEX SOUTH.—Rev. I. N. Tarbox, B. G. Northrop.
MIDDLESEX UNION.—Rev. L. Brigham.
NORFOLK UNION.—Rev. Calvin Durfee, Paul Couch.
OLD COLONY.—Rev. Wm. A. Mandell, Isaac Briggs.
PILGRIM.—Rev. E. Dexter, D. D. Tappan.
SUFFOLK NORTH.—Rev. J. B. Waterbury, D.D., W. A. Stearns.
SUFFOLK SOUTH.—Rev. Arthur Sweesy, J. W. Alvord.
TAUNTON.—Rev. A. Cobb.
VINEYARD SOUND.—Rev. Phineas Fisk, S. S. Hyde.
WOBURN.—Rev. H. G. Park, E. W. Allen.
WORCESTER CENTRAL.—Rev. W. A. Houghton, A. Bullard.
WORCESTER NORTH.—Rev. D. B. Bradford, A. E. P. Perkins.
MASS. HOME MISS. SOCIETY.—Rev. E. Maltby, J. S. Clark.
Ex-officio.—Rev. T. Snell, D.D., Secretary, and Rev. E. Wells, minister of the place.

Delegates from Foreign Bodies.

GEN. ASSEMBLY (annual).—None.
GEN. ASSEMBLY (triennial).—None.
GEN. ASSO. OF NEW HAMPSHIRE.—None.
GEN. CONVENTION OF VERMONT.—None.
EVANGELICAL CONSOCIATION OF RHODE ISLAND.—Rev. Thos. Shepard, D.D.
GEN. ASSO. OF CONNECTICUT.—Rev. N. Hewit, D.D.
GEN. ASSO. OF NEW YORK.—None.
GEN. ASSO. OF MICHIGAN.—Rev. E. M. Bartlett.
GEN. CONVENTION OF WISCONSIN.—Rev. S. W. Eaton.
GEN. CONG. ASSO. OF IOWA.—None.
CONG. UNION OF CANADA EAST.—Rev. F. H. Marling.
GEN. ASSO. OF ILLINOIS.—Rev. Hope Brown.

Honorary Members.

Rev. D. Dyer, delegate to Cong. Union of Canada East.
Rev. A. W. McClure, delegate to General Assembly (Old School).

The following Committees were appointed:

On Elections.—Rev. J. H. Bisbee, A. Cobb, D. P. Austin.
Arrangements.—Rev. E. Wells, T. Snell, D.D., J. L. Taylor.
Nominations.—Rev. E. Maltby, J. H. Temple, J. Eastman.
On Accounts.—Rev. S. Harding, S. Harris.
Of Publications.—Rev. J. S. Clark, P. Couch, D. Dyer.
To prepare a Narrative of State of Religion.—Rev. J. B. Waterbury, D.D., J. H. Bisbee, T. Shepard, S. W. Eaton, and S. S. Hyde.

Voted that the several sessions of each day be commenced at 8 o'clock A.M., 2½ P.M., and 7½ P.M.

Adjourned, after prayer by Rev. J. L. Taylor.

EVENING SESSION.

The introductory services were conducted by Rev. E. M. BARTLETT, of Michigan, and the sermon was preached by Rev. N. HEWIT, D.D., of Bridgeport, Conn., from Ps. 100. 3: "*Know ye that the Lord, he is God, it is he that has made us and not we ourselves.*"

The speaker said that all those forms of speech in which the Supreme Being is described *impersonally* are of dangerous influence. They are used by some incautiously. Others use them purposely to blur the being of God and wipe it out from the minds of men. Such terms as "Nature," "causation," "productive power," &c., are but the garnished vehicles of Atheism, and Christian men should never use them as substitutes for the proper names of Deity. God is a Person, not an occult quality, but a living being; knowledge and power united in one mind constitute a person. Man is a *person* because he is capable of acting from design; but a ship, steam engine, watch, &c., are *things*. In the material world are various active and mysterious agents as electricity, magnetism, &c., but they lack one element of personality and are mere *things*. Light is the most wonderful of all, but the sun is no more a *person* than a match or a farthing candle. Some men have made God the soul of the universe, as if the universe were the body of God. But this is no more true than that a house is the body of which the house-joiner is the soul. God is not only distinct from, but infinitely above all these activities. God is seen in his works, by *being understood* in them—seen by the Reason. *Thus* "the heavens declare the glory of God, and the firmament showeth his handiwork." Some writers on this subject, in their desire to keep up the idea of entire dependence upon God, have not made the same distinction between the works of creation and Providence. The sun which shines to-day was not made this morning, nor is he new made every moment. The desire to know every thing of everything ends in knowing nothing as we ought to know.

The creation was made out of *nothing*, and this settles it that the creator is a *person*. Faith includes the fact, not only that the worlds were made, but were *not* made of the things which "do appear." The more sober Heathen Philosophers were led to infer a maker of the world as an architect of a building; but they could not admit the idea of creation out of nothing.

God is *so* the maker of all things as to be the Lord of all things. The right to dispose of all things is a consequence of the creation of all things. "The sea is his," *because* "He made it." If God is not the creator of all things He has no right to them. If matter is eternal and God only *shaped* it in the creation, it is impossible to know how much matter has to do in all effects, and how much worship is to be given to God. The dogma that matter is an eternal effect is self-contradictory, since an effect implies a beginning. Nothing is to be gained by putting creation back but a momentary relief to a weak imagination. "*Before* the mountains were brought forth, &c., thou art God," &c. God is creator of all things as to matter and form; the conclusion is irresistible that God is a *person*. Hence all the words of *personality* applied to God are true.

REMARKS.

1. *As God is a person and the maker of all things, the world and all that are in it are His.* Were he not a person, he could not be an owner. The sun is not the possessor of the world he shines upon. It is hard for man to admit this. His pride is wounded. He thinks he is *his own*. The mass of men are never brought to confess God as their owner.

2. *As God is a person, and maker and Lord of all, he is able to hear and answer prayer.* The same pride which refuses God as an owner, spurns him as a helper. If he is not independent, it is absurd to pray to him for help, for he cannot help himself.

3. *As God is the creator and owner of all things, He is the director of all things.* The doctrine of special Providence is sometimes objected against because it is claimed to extend to insignificant matters. But if we are small, he made us small, and though small he will take care of us.

Atheism is at the bottom of every imperfection that is in us as Christians and ministers. We must trust in God's Providence. What matters it, if we need correction, whether it come by the stroke of some son of Belial, or the bite of a dog, or the kick of a horse.

Lastly. As God is a person, and maker of all things, there is nothing incredible in the miracles of the past, or the prophecies of the Future. The attributes involved in creation are sufficient for all the uses of the universe.

The speaker closed by the recitation of the 100th Psalm.

WEDNESDAY MORNING SESSION, 8 *o'clock.*

By recommendation of the Committee of Arrangements, three quarters of an hour were spent in religious exercises—prayers being offered by Rev. Messrs. Harding of Medway, Stearns of Cambridgeport, and remarks made by Rev. Messrs. Dana of South Adams, M'Clure of Malden, and Maltby of Taunton.

Messrs. Durfee, Austin, Bradford, Cobb, and Butler, were appointed a committee to nominate delegates.

The next business in order was the election of Secretary. Dr. Snell, who has long and faithfully served the Association, declined a reelection and the choice of a successor was made the order of the day for 9 o'clock on Thursday.

Messrs. CROCKER and BREWSTER were appointed a committee for circulating the minutes.

The next meeting of the Association was appointed to be held within the bounds of the Mendon Association, at some place to be designated by them. Vineyard Sound Association was appointed to elect from their number the preacher to the next General Association.

Rev. MR. DYER gave an interesting statement of his visit to the General Association of Canada East. Rev. J. S. CLARK read a fraternal communication from Oregon—and a letter was read from Rev. E. Smalley, D.D., of Worcester, giving an account of his visit to the General Association of Michigan.

Rev. MR. MCCLURE then proceeded to give an account of his visit to the last session of the Old School General Assembly of the Presbyterian Church. He stated that he was received with all possible cordiality and respect, and was strongly impressed with the orthodoxy, piety, and Christian efficiency of that body. On the whole, however, he was confirmed in a long established opinion, that the Puritan churches have no reason to envy their brethren their peculiarities of discipline or life. He regretted to state that the harmony of the previously existing relations between the Old School Assembly, and ourselves was interrupted by his compliance with the instructions laid upon him by this body in reference to slavery. The resolution with which he was charged, was presented by

mittee cannot but feel surprised and grieved at this resolution, thinking it uncalled for and not in full accordance with those kind reciprocities which are usually allowed between friendly Christian bodies, they are not prepared to recommend any measures which shall, by any possible misconstruction, throw the responsibility of interrupted intercourse in any degree on us. And while we cannot confess to their imputation of unjustifiable interference, we think it would be honorable in this body to act rather in remembrance of past friendship, and in accordance with Christian conciliation, than from any momentary dissatisfaction with our brethren, on account of what might possibly be considered an adverse act.

Your committee recommend the adoption of the following resolutions:

Resolved, That we should deeply deplore at any time, and especially in the present distracted state of our public affairs, any interruption of that mutual correspondence and Christian sympathy which has long subsisted between the General Association of Massachusetts and the General Assembly of the Presbyterian Church of the United States.

Resolved, That while we desire to treat our brethren with the utmost kindness, and would not feel it our duty to press any subject upon them with *undue* pertinacity, we cannot doubt that in the instructions relating to the subject of slavery, given at our last session at Roxbury to our delegates to the General Assembly, this body exercised a plain and undoubted right of all bodies in friendly correspondence—the mutual right kindly and respectfully to call the attention of such bodies to any evil which may seriously affect their character and influence—a right, the denial of which must reduce all correspondence to an unmeaning and worthless formality.

Resolved, That while we receive the resolution with surprise and grief, being unwilling to take the responsibility of suspending friendly relations, or doing anything which may be construed as having a tendency to such a result, we do not think it expedient, as at present advised, to make any change in our usual measures of confidence and friendship toward that body.

Dr. WATERBURY moved the adoption of this report. He was glad to find it so Christian in spirit and courteous in tone. He deprecated any cessation of intercourse, especially at the present time, alluding to Mr. Calhoun's estimate of the great religious bodies of the land as the conservators of its peace. He felt that the resolution of the General Association of last year, though framed in a most Christian spirit, was, to say the least, ill-timed. He thought if a wall of separation should be built up, it would cause a shock throughout the land. He had lived at the South one year, and been in the two branches of the Presbyterian Church fourteen years, and he knew the spirit of the men, and thought that the course proposed by the committee was eminently judicious.

Dr. SNELL thought the committee had been divinely directed in the matter. It was the most Christian rebuke which could possibly be given. He should hold up both hands for the report.

Rev. Mr. HARRIS said there were two ways of carrying out the principles of the report, that proposed therein, and to pass the resolutions and transmit them by writing. He was decidedly in favor of the latter course. He did not think it consistent with our self-respect in the present state of affairs to appear in that body by our delegate.

Rev. Mr. HOUGHTON concurred in the general spirit of the report, but was not in favor of going in at a door whence he had been ejected, until after special invitation.

Rev. Mr. BULLARD thought the committee had justly assumed that it was not the intention of the General Assembly to discontinue the correspondence; he was in favor of the report as it stood.

Rev. Mr. HYDE said, we met last year as freemen and acted as freemen in the passage of the offensive resolution, and he could not favor any course which should seem to take back what was there said. He could not vote for the report.

Dr. HEWIT, of Conn., said, when nations were in mutual trouble, it was customary either to send an ambassador extraordinary, or submit their troubles to a neutral power. He had had considerable experience in difficulties of this sort, and thought the matter might be happily adjusted.

Rev. Mr. PERKINS, (of the Committee), sought to remove some of the objections to the report which he saw in the minds of brethren. He thought the Assembly did not intend to drop the correspondence.

Rev. Mr. DYER was not prepared to vote for the report, as it did not meet his convictions of right and propriety in the case.

Rev. J. L. TAYLOR could not accede to the report. He thought the General Assembly had no cause of offense; that great care had been taken in the wording of the resolution last year, and that the delegate of the Assembly who was present at that time, said publicly that the resolution was entirely unexceptionable, and could not but be kindly received. He was in favor of altering the last resolution so as to say, that in the present state of things we do not feel at liberty to send a delegate to the General Assembly, not knowing what they intended by their action.

Rev. Mr. M'CLURE said that it was with much reluctance he occupied so much time. The resolution of the Assembly was certain to pass from the very first. There were two parties in that body: the *Princeton* party and the *Breckenridge* party, (so called,) and the principal men of both parties were in favor of its passage. He supposed that the resolution was first laid on the table as a rebuke to the rash remarks of the gentleman from Georgia. He thought he should take a very dull view of this matter if he supposed the Assembly had not ample time to choose a delegate to this Association—that they evidently did not mean to send one. He had an opportunity, during his visit, to notice the amazing self-consequence of this Old School Assembly. Our resolution trod on the corns of some of these fathers in Israel, and they did not intend to send a delegate after Dr. Baker resigned. We had been exhorted to have grace in exercise in reference to this subject, but he thought there was need of *grit* as well as grace.

Rev. Mr. STEARNS, Chairman of the Committee, defended the report, and in a very effective and Christian speech, argued that we had no sufficient evidence that the correspondence was intended to be broken up, and that we should stand upon much higher ground by taking the course proposed than by refusing to send a delegate.

The hour was now growing late and the debate became general, though confined to brief expressions of opinion, in which Rev. Messrs. Dana, Dole, Cary, Austin, Tarbox, Allen, Clark, Harding and Hewit joined. Mr. Dana at length prepared an amendment, which, after modifications by Mr. Taylor, was proposed to the body.

Dr. WATERBURY was exceedingly anxious that the amendment should not pass. He thought we had encroached upon the General Assembly last year, in our resolution, and that they were determined not to allow this kind of interference. If, however, this Association intended to send such resolutions in future, it was of little consequence to attempt to keep up the correspondence.

This brought up Rev. Mr. COUCH, who said that the remarks of the last speaker had decided him against sending a delegate.

Rev. Mr. ALVORD offered a resolution modifying the amendment, the substance of which was afterwards incorporated in it.

The vote was then taken on the amendment as proposed by Mr. Taylor, which was adopted, 24 to 16. Subsequently the report thus amended was referred to the Committee again that they might incorporate the substance of the suggestions which had been offered.

While the Committee were absent, the narrative of the state of Religion was read and accepted, and Rev. C. S. Porter, of Plymouth, was appointed second Preacher on Home Missions. Agents of Benevolent Societies then addressed the meeting, remarks being made by Dr. Dickinson, Rev. Mr. Marling, H. Hoyt, Esq., Dr. Waterbury and Rev. Mr. Stearns.

The Committee came in with the Report, the last resolution amended to read as follows:

Resolved, That while we receive this resolution with surprise and regret, being unwilling to suspend the friendly correspondence that has so long existed between us, and being in doubt whether the action of the General Assembly was designed to do this, we wait to be informed of their meaning, and when the usual delegation is sent to us, it shall be kindly received and cheerfully reciprocated.

Resolved, That this action of our body be communicated by our Secretary to the Moderator of the General Assembly to meet in St. Louis in 1851.

The whole Report was adopted, without a count.

After the appointment of the usual delegates to foreign bodies, adjourned till afternoon.

AFTERNOON SESSION.

The Communion Sermon was preached by Rev. T. Shepard, of Rhode Island, from 1 Peter 3: 15. and the Sacrament was administered by the Moderator and Rev. C. Durfee, of Dedham.

Resolutions of thanks to Rev. Mr. Wells, his people, the choir, &c., &c., were passed, and after the approval of the minutes, and prayer by Rev. S. S. Hyde, the Association adjourned with the benediction of the Moderator.

(Note from Dr. Stowe, appended by the Reporter, as having an important bearing upon the facts under discussion in the meeting.)

I have frequently been questioned, since my arrival in Boston, on the subject of Mr. M'Clure's remarks, and I understood him distinctly to mention the following things, in the following order, as sources of trouble to the orthodox churches in Massachusetts, namely: "Taylorism, bastard Taylorism, Bushnellism *alias* Schleiermacherism, and Park-ism" or "Park-er-ism." Prof. Allen, who sat nearer than I did, says it was "*Parkerism*," many others understood it to be *Park-ism*, and it was so reported in most if not all the Old School papers; but that it was one or the other in addition to the "*Schleiermacherism*" I suppose there is not a doubt on the minds of the large congregation who heard the remark. I am not myself certain which of the two words, *Park-ism* or *Parker-ism*, was used, but that one or the other of the two words was uttered after "*Schleiermacherism*," I can have no doubt. Neither have I any doubt of Br. M'Clure's entire integrity and veracity; but I think it easier to believe that he has forgotten, than that so many, who were listening to him, should have imagined him to utter a word which he did not utter.

Boston, June 28, 1850. C. E. STOWE.

The Independent.

NEW YORK, THURSDAY, JULY 4.

PROF. STUART'S "CONSCIENCE AND THE CONSTITUTION."

We have much affectionate and respectful regard for Prof. Stuart. His frankness and generosity of character, his hearty kindness, and his innate superiority to all sordid and mean impulses, his ready enthusiasm, and his strong love for whatever at the moment he apprehends as truth—are beautiful traits in his character; and, as conjoined with an unobtrusive but steady Christian faith, which sickness has not broken down, nor scholastic pursuits despoiled of its simplicity, but which shines the more brightly as he draws nigh the grave, they greatly endear him to those who know him; especially to those who have known him as pupils. So far as the pamphlet before us is an expression of these traits, we have rejoiced in its perusal. And in so far as it shows that the stock of his intellectual vigor is not yet broken, and gives pledge of endeavors hereafter to be made, in a more appropriate sphere, we welcome it with pleasure. We earnestly hope that many fruits of his life-long research into the treasures of the Scriptures may yet be garnered, for the use of the Church.

But Prof. Stuart is the last man but one within the circle of our acquaintance, who ought to have undertaken the pamphlet before us. He has not constructive and logical skill for it. He has not solidity of belief, or breadth of view, for it. He has not insight enough—though his life *has* been protracted till 'one foot is in the grave'—into the tendencies and drifts of political affairs. It is a high but just praise to him, and at the same time a merited criticism upon his book, to say that his native temperament is such, as well as his habit of life, that he is constitutionally incapable of understanding how powerful to politicians are the bad influences around them; how strongly they are moved by greeds and ambitions that are nothing to him. His very habits as a teacher have unfitted him to teach on an occasion like this. Accustomed for many years to speak with the utmost freedom to a small group of from twenty to forty students, just commencing their studies in the Hebrew or Greek Testaments,—habituated to a free recital of whatever was uppermost in his thoughts, in connection with the text or far off from it, and to a ready or at least an apparent reception of whatever he chose to say among those who were so greatly his juniors—he has become fixed in a habit of random remark, which is bearable in the Lecture-Room, and which may even be entertaining if the weather is not too warm, but which will by no means bear solidification into letter-press. It looks altogether egotistic and unjointed when established upon a page, and subjected to scrutiny. It is not far from ridiculous as deliberately published.

It was certain, too, beforehand, that the conclusions of Prof. Stuart would be by no means so independent as his tone would imply. One manifestation of his idiosyncracy is an extreme admiration for Mr. Webster. From the day when that gentleman went to Andover to address a political assemblage, some seven years since, he has been to Prof. S. the "et Decus et Columen" of the American Republic. His confidences to the warm-hearted Exegete were at the time imparted to the public through the *Commercial Advertiser* of this city; and from that day to this, not of course as drawn by any petty desire for distinction or office, but as honestly impelled by admiration for Mr. W., and perhaps by a not unnatural gratification at his expressions of personal regard, it has been the great happiness of the Professor to think with the Politician. So far as it illustrates his affectionateness of temper, this is all very admirable. But so far as it affects the pamphlet before us, it almost rules it out of court. It destroys its authority. We lose respect for his opinions on the subject, when we know beforehand the biases they are exposed to; when we are as sure before as after we have seen them, that they will not be self-fashioned statues, independently moulded from native marble, but plaster castings, into the moulds of Mr. Webster's philanthropy and logic. We do not care to hear a voice from the cabals of Washington ventriloquized through the excellent philologist at Andover.

Let us see for a moment how this applies to the pamphlet. What was, precisely, the case before its writer?

There is a definite and tremendous struggle going on in this country between Oppression and Freedom; between the doctrine, on the one hand, that the forced and violent subjugation of three millions of men to the almost uncontrolled will of their masters, is right and expedient, and that the system which secures it should be established and fortified, and indefinitely extended,—and the doctrine, on the other hand, that such forced subjugation is essentially irreligious, and transcendently inexpedient; that it begins in violence, and is carried on by force made powerful by fraud; and that it steadily works, in all its legitimate and natural tendencies, toward the brutalization of the oppressed and the oppressor; that therefore the system should at once be checked in its spread, and as speedily as possible be totally done away with. This is the radical and ultimate controversy, though the questions which come to the surface are special and particular.

They are, among others;—whether four new States shall be allowed to be carved from the territory of Texas, after that territory has been juggled into the Union by fraudulent representations and suspected bribery, in a way whose very constitutionality is matter of grave question—by a midnight resolution which now claims to bind all coming Congresses;—whether the Slave-trade, which is punished as piracy on the high seas, shall be permitted and established in the District of Columbia, and slave-holding be guarded there as a national privilege;—whether South Carolina shall be allowed to imprison free citizens of Massachusetts because they are colored, when they enter her ports, and to sell them for jail-fees if they cannot discharge them; and then to expel ignominiously from her soil a northern man, of probity and honor, who has gone there peacefully to protect the innocent;—whether the North shall be compelled by more stringent enactments to more energetic action for returning to Southern whipping-posts and branding-irons the man and the woman who are struggling to escape them;—whether new States, *ad infinitum*, shall be allowed to come into the Union as slave-states, and so the system be established most broadly in all its blighting and fearful power;—or, whether, on the other hand, the provision that there shall be no slavery in it shall be fixed as the fundamental organic Law of every Territory connected with the Confederacy; and the slave-hunter be left to get his fugitives as he can; and a freeman of the Bay-State be recognized as such, the country over; and the slave-trade and slave-holding be abolished forever on the National Domain. These are the questions that rock the nation, and make its parties sway backward and forward like bayonet-locked battalions, upon a doubtful field.

And in a great crisis of the struggle, Mr. Webster arises in his place in the Senate. It has been said beforehand that Southern men have been plying him with their influences. There is great solicitude to hear him; for he has been proudly recognized hitherto as the champion of Freedom. And on every question but two, he takes the ground against the North; and those two he forgets; and those two are—the imprisonment and the expulsion of the freemen of the Bay-State by South Carolinian violence, and the abolition of the slave-trade in the District! He pledges himself for Texas, with its four new States. He will have nothing to do with any proviso against Slavery. He proposes to pass enactments more stringent than the existing for the recapture of fugitives, and lectures the North on its remissness in this matter. And he talks of the Anti-Slavery men at the North as if they were the craziest or the most bigoted fanatics. The principles of the speech are almost as bad as they can be; and its spirit and tone are considerably worse. It is not till it has been amended until it will bear that no longer, that it becomes presentable to Northern ears. Mr. Calhoun declares immediately, with thanks for his boldness, that he has said of the extension of Slavery precisely what he himself had always demanded, and more than which he would never ask.

And now what says the "lately Professor" of Andover to this?

He says, in a proem of twenty-two pages—the "I"s and "my"s in which will average something like forty to the page—that a great many people have been somewhat abusive to him, and some of them a good deal so; but that he doesn't care for it. He says, in an exposition of the attitude of Slavery in the Old Testament, that it was permitted to the Israelites to buy bondmen from the heathen—and that so in such buying can be no *malum in se*; and he fights against the application of any texts against injustice to the institution of Slavery, with a zeal and pertinacity that show life to be strong in him. Yet he breaks down into the admission that no one can now draw permission to hold slaves from the statutes of Moses, any more than permission to polygamy and concubinage; and that the only purpose for which it ever was allowed, was the preservation of the Jewish people from the contaminations of idolatry. Coming down to the New Testament, he declares that Christ and the apostles did not directly interfere with the slavery of their day, and that the latter even directed their servants in their duty as such, and sent back Onesimus, when escaped from Philemon. Yet here he says, again, that the silence of the New Testament is well explained by the circumstances of the age and the nation, and that its principles will burst all bands asunder. When discussing, therefore, in the abstract the system of Slavery, he affirms that it cannot be justified from the Bible. And when afterward discussing it as it exists in this country, with his generous Christian impulses aroused in regard to it, he denounces it as he ought, as unchristian and inhumane; "a glaring contradiction of the first and fundamental principle of the Bible;" "degrading men in the image of their God and Redeemer, into brute beasts;" "destroying the sacred relations of life;" compelling slaves to live in a state of concubinage; necessitating ignorance, and fearful licentiousness; making the masters rich without industry, and leaving the souls of the slaves without provision.

But now, when he comes to the work of applying these principles to the matters in hand, to the questions that are shaking the consciences of God's people, what finds he to say? NOTHING IN THE WORLD, BUT WHAT MR. WEBSTER SAYS. His thoughts are at once determined by the dark-browed Expounder's. 'Send back the escaped,' he says, almost fiercely. 'Conscience! There can be no conscience about the matter.' "What participation have we of the North, in any injustice that may be done to the slave, in making him property? Not the least in the world. We have simply agreed to deliver up to the inhabitant of another State, that to which he has a claim, sustained by the law of that State." And of course, on this line of reasoning, if the slave on his return were to be flayed alive, were to be roasted at slow fires, or boiled in burning oil—instead of simply being sent back to what the Professor describes as a state of necessary ignorance, and licentiousness, and of almost certain eternal death, we of the North could have no "conscience" about it. With Mr. Mason's Bill, which he thinks he has found Mr. Webster will not support, he cannot agree; for the instant there is danger that some of "our freemen" will be dragged into the abysses of what he knows Slavery to be, he can hardly express himself with sufficient force. One would almost imagine that he was nervously anxious for his personal safety. "We hold that negroes are MEN," he says; "and if they are men, the question of their freedom cannot be so lightly dealt with." But it never seems to occur to him that Box Brown is a man; or that Ellen Crafts is a woman! 'Back with them,' he says; though it be to the lash and the rice-swamp, and the fierce brutality of unchecked license. 'There is no conscience about it.'

Just so in the matter of the Wilmot proviso; *pari passu* his logic leaps with the honorable Senator's. To its principle he gives 'his unlimited assent.' 'But what is the use of it? What good will it do? It is a jack-o'-lantern. It is jumping up and down without progress. It is a mere good-for-nothing. It is impossible to justify a clamorous demand for such a perfect nonentity. It is a pragmatic and trifling affair.' As if this were not a doctrine sharp-edged on both sides. As if the South would so fly into fits and belligerent conventions to defeat a non-entity! As if it *were* nothing gained, for freedom and for man, that this great nation should declare, in its highest Legislature, that no more Slavery shall be allowed in its territories, and that no more slave-states shall come in on that basis! As if it would be morally possible to introduce slavery into a State once fairly established on the law of Equality!—Just so with the question of new slave-states from Texas, for the establishment of the slave-power in the national councils. The hands are the hands of Esau, but the voice is still the voice of another. It is to be remembered that there is no treaty in the case; that what one Congress has resolved by a majority-vote, another may repeal; and that a 'contract' made as this was, so hastily and inquitously, has not one point of hold on the national charity. It cannot claim a hair's-breadth beyond the line of strict legality. What *has been done* under it must of course be submitted to. What is yet to be accomplished, is matter for discussion. To bring the new States in, is to balance Massachusetts, New York, Ohio and Pennsylvania, by a force in the Senate perpetually pledged to a system whose origin, as Prof. S. says, is in unjust violence, and whose fruits are destruction; which, as merely referred to in discussion, is "painful to him, and revolting." It would seem, then, as if here he might pause for a moment. But Washington has spoken, and the accurate reverberation comes back from Andover. 'The faith of the nation is pledged to admit them. We must be a covenant-keeping nation. Solemn contracts must not be violated; etc., etc., to the end of the chapter.

Just so with the doctrine of Conscience, in its reference to Law. Prof. Stuart surely believes that the Law of God, the Law of Holiness and absolute Equity, whose realm is the Universe and its Executive God, is superior in its obligation to the laws of mankind; and that when the latter come in contact with the supremacy of the former their authority perishes, and it is DUTY to break them. He doubtless believes that the Conscience in man—that power in the soul by which it takes cognizance of this Law,—its obligations and its requirements—if it be permitted to decide without bias or prompting from depraved inclination, especially if it be educated under the light of the Gospel, and elevated to dignity by being steadily yielded to—is to be man's Guide. It gives the Law which he must follow. And no one would honor more highly than Prof. Stuart the men and women who in the ages of the Past have honored Conscience; and have stood amid dungeons, persecutions and martyrdoms, crying as Luther did at Worms or Latimer at Oxford, 'It is not safe to do aught against Conscience—I *cannot* do otherwise. God help me. Amen.' But, verily, it would seem that if ever a case could arise, in which human law should snap like tow before the fire of the Divine, in which the legislation of craft and avarice should have no authority in comparison of the legislation of the King Immortal and Invisible—it must be that where a man in God's image, immortal as the Deity, and with a soul whose faculties might soar with the angelic, is demanded for return to what Prof. Stuart describes as a state of 'ignorance and licentiousness, and indiscriminate degradation.' But what says the Professor? 'Can my private conscience prescribe to Virginia how she shall regulate her laws of property? 'There are all sorts of consciences.' 'Such a conscience is wholly *subjective*. It is simply their own passions and prejudices.' And he overturns the records of History, and trips himself up upon Xavier and Loyola, in his haste to denounce such a conscience as this. Alas! The Voice was not true, and the Echo is no better.

The abstract principles of the pamphlet are many of them well enough. But the moment the discussion approaches the practical questions that agitate our day, it must by this time be obvious as the light that itswings into coincidence with the doctrines of Mr. Webster. It gravitates toward them as by a law of necessity. It is plastic as clay, till it fits to their moulds. We have not time now for other and minor criticism. The misquotations or historical blunders, the trite allusions, the often uncalled-for and singularly inconsiderate personal references, the egotism and diffuseness, and the stories which are like eggs that have 'outlived their usefulness'—we leave for others, or other times. It is not our province, now, even to dissect the commentary on passages of Scripture; or to analyse the logic, which would prove, for example, that the influence of Paul over Onesimus, persuading him to return as a brother beloved to a believing Master, is a justifying precedent for grappling the hunted and breathless fugitive who flies from wrongs worse than death, and sending her back in hand-cuffs and fetters, by the force of the State, to the outrages that await her. All this and these must pass by now. The point before us is single and pertinent, and as clear as the day;—that the judgments of Prof. Stuart on the practical questions involved in this matter, are pre-decided by Mr. Webster. They are not the unbiassed result of self-poised reasonings. They are not the convictions of a mind forgetful of everything but the merits of the case, and the demands of right reason. They lack unity and consentaneousness. The discussion of Slavery tends strongly one way. The discussion of the questions which Slavery bring safter it, tends precisely the other way. The divergence is only explicable by the relations of the writer to the man he defends. It is as a pledged apologist, and we had almost said as a personal devotee, that our excellent friend has entered the lists. Mr. Webster has *pervaded* him. He cannot withstand the magnetism of the Godlike. The moment he touches the domain of the practical, the spell is on him. He sees through the light of another's declarations. The needle is magnetized, and the ship is on the rocks.

We heartily regret that the pamphlet has been published. Not, certainly, that it has wounded our feelings; for its temper is kindly, and the multitude of its allusions to ourselves and our friends is intrinsically a compliment; not that it has lowered our high and affectionate regard for its quick-hearted author—for we can see at a glance how his course has been influenced, how his quick susceptibility to the impulses of friendship has led him astray; not that we fear that his book will do harm, to those who read it—for it is too desultory and heterogeneous; too long, and too rambling. It does not press enough toward a definite end. Its practical conclusions are too obviously at war with the drift of its premises. Highly as we think of Prof. Stuart, if we were to write the epitaph of his pamphlet it would be in briefer terms than those which its author has employed for Mr. Webster. The first two words of that would answer: O, Nostrum!

But we regret its publication because in a contest like that which now rages in our land, we would not have the dead-weight of the fame of the eldest American sacred philologist thrown for the oppressor and against the oppressed; because we would not have presses like the *Herald*, notoriously sold to Southern dictation, block every high appeal with his authority, or besmear with their flattery a name so esteemed; because we would not have the noble Seminary on Andover hill made a new target for the infidel, or associated by the oppressed with the cause of their persecutors; because we would not see the generosity of a noble nature so forced to check itself in mid career, so turned into channels divergent and impure; because we cannot bear that the supremacy of Conscience should be flouted by one who practically honors it; because we would not have, among the latest mementoes of an Instructor so revered, an essay so open to grave objection;—so halting in its logic, so liable to do mischief, so redolent with self-confidence, so certainly unwise.

HOPING AGAINST HOPE.

"We do not despair of seeing Virginia again at the head of anti-slavery movement in this country."

Such is the language of the *New York Observer*, June 29. We take this opportunity to express our gratitude to that journal for some of its recent utterances on the great question of the day—utterances that are the more important because of the extent of its Southern circulation. The article from which we make this extract is, on the whole, well fitted to do good to Southern readers. It is well to remind Virginians, as Mr. Benton has done so forcibly, of those better days when Virginia Statesmen were avowed enemies of the Slavery which was shedding its blight upon their native soil, and took a leading part in the statesmanlike and patriotic work of guarding unborn States against the introduction of a system so unjust and so mischievous; and we thank the *Observer* for thus pressing upon the attention of religious men in all the South the fact that Virginia once had such statesmen. But as things now are and are likely to be, the hope that the editors of the *Observer*, already well stricken in years, will ever see "Virginia again at the head of anti-slavery movement in this country," seems to us to be hoping against hope.

Has the *Observer* ever ascertained how it happened that Virginia statesmanship since 1808 has so entirely changed its policy in regard to Slavery, and particularly in regard to the extension of Slavery into new territories! In 1808 the foreign slave-trade was prohibited by Congress under the provisions of the Federal Constitution. From that day to this, Virginia has been selling her own children. For a long time slaves have been the great staple of that ancient commonwealth. Almost twenty years ago, it was asserted by Prof. Dew of William and Mary College, in one of the most elaborate and unshrinking defenses of slavery ever published, that more than 6000 slaves were then exported every year from Virginia, at an average price of $200 each—in other words, that Virginia was then receiving more than twelve hundred thousand dollars annually by the sale of human beings born on her own soil. How many are now sold annually, and at what prices, we cannot say, though we presume some statements on that subject may be found in some of the speeches which Virginia orators have made in Congress since the commencement of the present session. Virginia statesmen now-a-days are not ashamed to acknowledge that their constituents live by breeding and selling slaves. Nay, in the halls of Congress they can say, without a blush, that "the blood of the first families of Virginia"—the proud old blood of the cavaliers—runs in the veins of slaves, the subject matter of this slave trade. When a free Christian State has sunk so low in the scale of civilization as these facts indicate, it is easy to understand why her statesmen, instead of holding such doctrines as Washington held, and such as Jefferson and Randolph held anterior to 1808, now hold doctrines which are the scorn and shame of Christendom.

And yet there is no absolute impossibility in the way of our "seeing Virginia again at the head of anti-slavery movement in this country." Repeal all the acts of Congress which prohibit the foreign slave trade; let the importation of slaves from Africa be again legalized and regulated; and the cotton and the sugar plantations of the far South-West will be supplied with laborers from the interior of Africa at prices which shall annihilate the slave trade of Virginia. Give to the princes of the African continent a fair opportunity of sending their subjects to be sold in New Orleans and the other ports of our slave-consuming States, and the American producer will be driven from the market. It cannot be doubted that, under the system of free trade, the exchangeable value of slaves in every part of the United States would be diminished at least one-half. An infant slave in Virginia would not be worth the cost of raising him. A stock of slaves on a Virginia plantation, would hardly be worth the cost of keeping. Let such be the state of the slave market, and in less than ten years Virginia would be "again at the head of anti-slavery movement in this country."

We have no doubt that the Virginia statesmen would one and all cry out most lustily against the repeal of the laws prohibiting the foreign slave trade. But what reason would there be in such an outcry? Is there a man at all conversant with the facts who can have the face to say that the foreign slave trade, legalized and regulated, would be any more unchristian, unjust, or inhuman, than this domestic slave trade between the slave selling States and the slave buying States of our union? Pennsylvania cries out against free trade in coal and iron, just as reasonably as Virginia can cry out against free trade in slaves.

There is another way in which Virginia might be placed, after a while, "at the head of anti-slavery movement in this country." Let it be settled universally as the policy of the United States that there is to be no further extension of slavery; let it become evident in any way that no new market can be opened for the sale of slaves; and as soon as the now existing cotton and sugar States shall have purchased all the slaves they want, Virginia will move for the abolition of slavery. Cut off the hope of annexing Cuba and Hayti—cut off the hope of another Texas beyond the Rio del Norte; and in due time Mississippi, Alabama, Louisiana, and Texas will protect themselves by the most stringent laws against the farther introduction of slaves. Then what will be the average price of slaves in Virginia? And how easily will all difficulties about the pecuniary loss now supposed to be involved in any system of emancipation, be disposed of.

Considering what human nature is in its depravity, we are constrained to depend on the providence of God, far more than on any human efforts, for the abolition of slavery. In the conflicts of politics and legislation, moral considerations are almost sure to be borne down by great commercial interests.

AN ITALICIZED THEOLOGY.

Mrs. Isabella Graham once expressed her preference of Owen and Howe and other old divines to modern theologians, because the former used so many *italics* in their works. Being asked what religion there could be in italics, she replied, "Quotations of Scripture are always printed in italics, and these abound in the writings of old divines." We need more of such italicized theology in our day. Not that a sermon or a theological treatise should be overladen with proof-texts after the manner of the catechism—texts which often serve to make the reader doubt whether the doctrine of the catechism is really contained in the Scriptures, since the 'proofs' are so foreign to the subject—but that the text of Scripture should be so interwoven with the text of the discourse that it shall be apparent that the sermon is not merely suggested by the word of God, but grows out of it at every point, and is only an unfolding of the life and power of that Word in its application to human life and duty. The great deficiency of theological students is in Biblical knowledge, a familiar acquaintance with the Scriptures, and an aptness in unfolding their meaning. Theological systems may be studied to the neglect of the word of God. A church can be fed only by a Biblical theology and a Biblical preaching. Those sermons which are best remembered and most blessed are of the italicized sort which Mrs. Graham so much admired—apt expositions of the sacred text.

CHURCHES IN NEW YORK.

From *Doggett's Directory* we learn that the whole number of churches in the city is 238, distributed among the various denominations as follows:

Baptist,	32	Asso. Reformed Presb.	2
Congregational,	10	Reformed Presbyterian,	4
Dutch Reformed,	16	Primitive Christians,	3
Friends,	4	Roman Catholic,	19
Jewish Synagogues,	10	Unitarian,	2
Lutheran,	7	Universalist,	4
Methodist Episcopal,	31	Wesleyan Methodist,	1
Methodist Protestant,	3	Mariners,	1
Protestant Episcopal,	44	Second Advent,	2
New Jerusalem,	2	True Dutch Reformed,	1
Presbyterian,	34	United Brethren,	1
Associate Presbyterian,	4	United Mission,	1
Total,			238

From this table it will be seen that the Episcopal churches take the lead; next to these in number rank the Presbyterian churches including all schools; next the Baptist and Methodist Episcopal, and at a greater remove the Catholic and Dutch Reformed.

From Greenleaf's History of the churches in New York we learn that *fifty-seven* churches have become extinct within the city limits during the last quarter of a century; of these *twenty-two* were Presbyterian and *fifteen* Baptist; the remainder of other denominations.

It is lamentable that so many church enterprises in New York, well-conceived and of great importance to their respective localities, have been suffered to fail through pecuniary embarrassment, and that so many more are laboring with debt and crippled in their resources. Such enterprises are sometimes undertaken without counting the cost, and fail almost of necessity; but there are two grand defects in the mode of getting up churches in this city, which ought to be remedied;—one is the application of the commercial spirit and of interest-tables to the building of churches, so that money is invested in a church edifice as in bank or railroad stock, with the expectation of fair returns; and the other the habit of entailing upon posterity church debts in the form of ground-rents and mortgages, which is a sin against posterity wholly without excuse. If a church is needed in a given locality, if it is worth sustaining there, then it should be sustained promptly, liberally, and effectually as a matter of Christian principle, and not of commercial calculation. It should be put in a position where the Gospel shall be left free to sustain itself without incumbrance, or if need be should be liberally supported as a missionary enterprise. This is especially important for the lower wards of New York, from which churches are continually withdrawing, though the population is steadily increasing.

As to church debts we are almost ready to advocate a combination among ministers not to settle in churches which are thus incumbered. There are exceptions, but as a general rule a debt, the speedy liquidation of which is not amply and securely provided for at the first, is a perpetual drag upon the spiritual prosperity of a church, a hindrance to its growth, and a millstone about the neck of its pastor. It is no part of the calling of a minister to pay church debts either by directly soliciting funds, or by attracting hearers who shall augment the income from pew rents; yet many a minister turns street-beggar through a desire to save a church from ruin, and if pew rents do not advance for whatever cause under any man's ministry, woe betide him in a commercial city. There must yet be a great reform in the method of building and sustaining churches in New York before the Gospel shall have *free* course and the poor shall have the Gospel preached to them.

COMMENCEMENT OF THE NEW YORK UNIVERSITY.

There were some incidents in connection with the late Commencement of the University in this city quite derogatory to the character of an institution of learning. We know not why the time-honored association of learning with religion was severed by transferring the Commencement exercises from a church to a theater. If this was done because the use of a suitable church was refused, it might be well for the authorities of the University to inquire into the reason of that refusal. There is no difficulty in procuring the use of a church for the Commencement exercises at New Haven and Cambridge, but this is because it is understood that order will be preserved and the place respected. The general arrangements for the occasion, and the whole method of conducting it, corresponded with the place of assembling. Boquets showered upon the speakers from the galleries, boisterous applause, theatrical decorations and opera music were in keeping with a New York galaday rather than with an anniversary sacred to Learning. The whole affair was New Yorkish; the boys had everything their own way. The programme announced that the benediction would be followed by the *Tip-top Polka*, though we believe in fact the Polka was got off first and the services were closed with due religious solemnity. The expenses of the occasion were enormous and imposed a heavy tax upon charity students. We are informed that at the dinner following the Commencement several of the Baccalaureates conducted in such a manner that Chancellor Matsell threatened to initiate them into the College in Center-street.

We congratulate Mr. Frelinghuysen upon his *retirement* from such scenes, and hope that whoever may be his successor there may be authority vested somewhere.

THE RIGHTS OF THE NORTH.

It is one of the most encouraging facts connected with the present agitation of the slave extension question, in Congress and in the country, that quiet and judicious men at the North, especially among the ministers of Christ, are being made sensible by it of the radical iniquity of the demands of the South, in regard to their system of involuntary servitude; and are re-acting daily into a more resolute hostility to the entire system, and a more decisive determination to limit and crush it. It is thus, we verily believe, that Satan will overreach himself in this matter; or rather that God in his wisdom will overrule and subdue Satan, to the advancement of his own designs of mercy and love. The South, we are confident, will be at the end of the controversy like the boy who has stretched so far across the brook for fruit that does not belong to him, that he has fallen from his foothold into the swift-rushing stream. Its demand for the fortification of its system on the national territory will have so awakened men's attention to the intrinsic and enormous wrongfulness of the system it upholds, that the positive and final limitation of that to the ground which it occupies, its expulsion from all the national domain, and the preservation from its curse of every inch of territory hereafter acquired, will alone satisfy intelligent freemen. And the feeling will grow to be universal ere long: If the Southern States choose to go off from the Northern, this being the position of the North, let them go, and shift for themselves. Bankrupt treasuries and servile insurrections, the universal and organized contempt of the civilized world, the breaking forth of all the elements of violence that fester and ferment in Southern society, would soon enough teach them the folly of that experiment. The quiver of fear at the mere anticipation of such an event, which runs already through multitudes of hearts there, is a sufficient guaranty that the attempt will not be made. As one of the manifest indications of the change of feeling thus going on at the North, and that is rising and swelling every day under the insulting attitude assumed by the South in Congress, we publish the following suggestion, sent us by the author. It has especial significance as coming from one universally recognised among his acquaintance, as of the most amiable and forbearing temper; one who has never been identified with the anti-slavery agitation, but who has himself suffered in time past from the too rude contact of professional Abolitionists.

For the Independent.

We have heard much of late about 'compromise'—'preserving the equilibrium,' &c. The time has come for the Free States to take up these watchwords, and to insist upon striking a balance, and securing, if not all their rights, yet an approach to equality and justice.

Why has 'the balance of power' been southward during so large a portion of our national existence? Has it not been by allowing the South to throw into the scale *make-weights*, to which, upon her own principle, she is not entitled? If her slaves are MEN, let them have all the rights of men. If they have no more personal rights than the horses of the North, let the horses of the North be duly represented in Congress, or the slaves of the South be no longer allowed to add to the political power of their oppressors.

'Preserve the equilibrium!' we must first *secure* it; and as a step towards this, let the Free States unitedly, immediately, and resolutely insist upon the alteration of a law so unreasonable, unjust, and injurious, as this law of representation.

Again, grant that the Slave States have a right to legislate for themselves, and to preserve their 'peculiar institutions,' is it *right* that we should stand before the world as a slave-holding and slave-dealing NATION, as we *do* stand and *must* stand while these are allowed under the shadow of the national government?

Are not the Free States bound, by a regard to the national honor, if by no stronger and holier motives, to insist upon the immediate and entire abolition of the slave-trade and slavery on this national ground?

Let a voice be heard, which can neither be mistaken nor disregarded, demanding this first instalment of the great debt due to

FREEDOM AND JUSTICE.

A REVOLUTIONARY ARTIST.

There are three paintings in the Dusseldorf Gallery from the same artist, which show the power of the pencil as an instrument of reform and revolution. One represents an old man gathering sticks in the forest of some lordly domain. Having brought together his little pile he has fallen asleep upon a rock with his knife in his hand; two little boys, his grandchildren, acting as sentinels, descry in the distance the keeper of the forest approaching with gun and dogs, and with terror in their countenances endeavor to awake the old man in order that he may escape with his life; but he is so overcome with fatigue that the chance seems desperate indeed. The scene stirs the deepest sympathy of the beholder.

The second picture represents a poacher shot in the neck, dragged home him by his son, faint and bleeding, to his cave in the forest. Such pictures are a mighty argument against forest and game laws.

The third is a group

published in the city at 106; of these 27 are religious or the organs of benevolent societies; there are six Sunday newspapers, exclusive of the Sabbath editions of some daily papers.

OUR CORRESPONDENTS.

Our readers will see that, in attempting to dispose of our accumulating correspondence, we have allowed some original communications to crowd upon the space commonly appropriated to practical and miscellaneous reading on the 4th page. This expedient we do not intend often to repeat.

The correspondent who writes in regard to the late *New York Presbyterian*, seemed to have no other medium through which he could lay his inquiries before the public. One fact he seems not to have adverted to, which is, that the Committee, in making their report to the Synod last October, represented the difficulties connected with the establishment of the paper as having been "nearly all" overcome, and that "the pecuniary affairs connected with it have been satisfactorily arranged, and a firm basis for future operations laid, which determines the question of permanency."

We have on hand some letters from our "American Correspondent" in Europe; also the commencement of a new series, by an American Pedestrian, who designs making an extensive tour in Europe *on foot*, for the purpose of a more intimate survey of the condition of the common people. Also, some letters from Rev. Dan. Bradley, M.D., missionary to Siam. Also, two or three very interesting letters of our English Correspondent, on the aspect of moral and religious interests in England. In a word, our readers will see that we shall not be at a loss for valuable materials during dog-days.

FROM OUR FRENCH CORRESPONDENT.

PARIS, June 6, 1850.

DEAR FRIENDS:—The law restricting universal suffrage and depriving four millions of French citizens of their right to vote, was passed on the 31st of May, after ten long sittings and a debate in which our greatest orators took part. The law was passed by 433 to 241. In the minority were all the truly liberal and republican men in the Legislative Assembly; FRANCOIS ARAGO, the celebrated astronomer, BARTHOLEMY S'HILAIRE, professor of philosophy in the College of France, translator and commentator of Aristotle; General CAVAIGNAC, formerly head of the executive, he who saved France from the dreadful socialist insurrection in June 1848; OSCAR LAFAYETTE, a worthy grandson of him whom people call the *heir of two worlds*; the distinguished ex-abby, LAMENNAIS; GUSTAVE DE BEAUMONT, who visited the United States with Tocqueville and made one of the earliest reports upon your admirable penitentiaries of Auburn and Philadelphia, which have since been imitated throughout Europe; our illustrious and beloved LAMARTINE, that noble spirit and generous heart who neither fears the people nor distrusts himself; the valiant general LAMORICIERE, famed for his brilliant campaigns in Algeria; EDGAR QUINET, professor of history in the College of France and one of our most distinguished *literati*; VICTOR HUGO, who was last returned to the chamber in 1849 by the efforts of the *moderate* party, but who has not followed in the reactionary march.

See how by one stroke of the pen and in spite of the express letter of the Constitution, nearly half of the electors in France are stripped of the right of voting at the next general election of 1852. But this is only the first step of the way by which the government will precipitate itself to destruction. The hopes of a restoration of the monarchy are no longer concealed. The reactionary journals (the only ones the public sale of which is authorized by the police,) excite the government to the most revolutionary measures, to the flagrant violation of the Constitution, which they call a poor piece of waste paper. The day after the famous vote against universal suffrage, the President of the Republic caused to be presented a bill having for its object the increase of his salary by the sum of 2,400 000 francs, making a total of 3.600.000 francs. This is another flagrant violation of the Constitution, which says in Art. 62, "The President of the Republic shall receive a salary of 600 000 francs per annum." So the minister of finance does not call for this illegal increase of his income under the name of an increase of salary, but under that of *frais de représentation*—official expenses. What name can be given to this miserable cheat in the title, but that of prevarication? But it is not the illegality that most strikes us in this affair, but the audacity with which they brave unpopularity. When this bill was proposed by the minister from the Tribune of the Chamber, an opposition deputy cried out, "You have then sworn to destroy the President in the opinion of the people." And, in fact, that is what it has done more and more.

"Ah!" (exclaims *la Presse* upon this proposal,) "Ah! why did not the President of the Republic follow the counsel of Lamartine? Why did he not turn his eyes from the seductions of the palace of the Tuileries occupied by our former kings, to fix them upon Mount Vernon where Washington lived in the simplicity and greatness of his soul. He would there have learned how one may raise himself to the hight of power by rising above all vulgar ambition, and how the immortality of a name is based upon the liberty of a people." These allusions to the United States and appeals to examples drawn from your history are multiplying, as well as articles in Reviews and more considerable works upon the customs and laws of your young and flourishing republic. This furnishes occasion to several writers, those of no religion or Roman Catholics by birth and education, to explain the success of your institutions by the Christian character which the founders of the New England colonies impressed upon your country. "Calvinistic austerity," say they, with an air half of raillery and half approving. . . . . Yes, Calvinistic austerity, or rather the pure gospel, must be the basis of every democracy that would develop itself freely and live in peace. Unfortunately the heads of the State in France have almost always believed, that Roman Catholicism and its advanced guard Jesuitism were the true elements of order. Although these miserable parodies on Christianity, these superstitions of every sort favored by the Roman clergy are the death of true religion and of true morality, they yet think to find in them the germ of life for France.

The late law of public instruction of which I spoke in my letters of the 21st of February and 21st of March, was so adroitly planned that it placed almost all primary instruction in the hands of Catholic priests and religious associations dependent on the bishops. Those who understand the true spirit of Roman Catholicism need no proof on this point; yet there are the greatest illusions in the world on this subject. Politicians, literati, almost all those called honorable gentlemen and gentlemen well educated, alarmed at the progress of atheism and the grossest materialism have thrown themselves upon the side of Catholicism and flatter themselves with the hope that the Catholicism of the 19th century is very different from the dark Catholicism of the middle ages and even from the persecuting Catholicism of the sixteenth and seventeenth centuries. Strange error! Roman Catholicism never has modified itself and never can modify itself in anything essential. Take for example the most odious of its institutions—*The Inquisition*. The Abby LACORDAIRE, whom we have heard preach for several years in the Cathedral of Paris, in the white linen robe of the Dominicans, declared lately in a public assembly that the Inquisition was not inherent in Catholicism, and that several eminent saints having disapproved of it in past ages, one might disapprove of it without being guilty of a fault against the Holy Church. "You see," say our optimists, "that the Catholicism of the 19th century has become more liberal." A little patience if you please.—M. Lacordaire has already within a few days been attacked and refuted at length by an abby, a correspondent of *l'Universe*, (the organ of the Ultramontaine Bishops of France, who constitute the greatest number.) Another Catholic journal, *The Friend of Religion*, (the organ of the small number of bishops less ultramontaine than the rest,) attempts with great moderation and even timidity, the defense of the opinion uttered by Lacordaire, an opinion which some political journals have also sustained. The *Universe* replies to them all in these clear and decisive words: "We defend against every one the *Holy Inquisition* because it belongs to the history of the Church, and there is nothing, absolutely nothing in the history of the Church which is not *worthy of the admiration and love* of her children. How, then, Catholics, can we, without hypocrisy and sin, hear it said that an institution, protected, favored, praised by the Church for many centuries, was an abominable institution, and not strongly express the feeling which this *odious calumny* inspires?" Such was the decision of the organ of the majority of bishops, and three days after the *Friend of Religion* (the organ of the minority which essays to be more liberal,) confesses its fault. It declares with some warmth that it was not unlerstood, and that its intention at bottom was to make apparent the *utility of the Inquisition*. Our Lords of the *Universe* now declare themselves satisfied. "It is evident," says the *Universe*, "that in the main question the *Friend of Religion* agrees with us. Our criticism had no other end than to give it an occasion to speak to its readers. That end is attained."

So the decrees of the Inquisition are *worthy of love*,—the destruction of thousands and hundreds of thousands of victims who have been tortured and burned alive by the holy inquisitors Torquemada, St. Dominique and other eminent saints, *worthy of admiration!* Recall but one of these *admirable* decrees—the condemnation of Galileo whom they compelled to sign this admirable formula of abjuration: "I, Galileo, in the 70th year of my age, upon my knees and having before my eyes the holy Gospels which I touch with my own hands, with a firm heart and a sincere faith abjure, renounce and detest, the absurdity, the error, the heresy of the *Moving of the earth, &c.*"

"If such sentences were useful and admirable why would they be less useful and less admirable in 1850 than in 1642? There is but a little space between eulogizing the inquisition and reestablishing it. The one leads to the other. Courage! Begin again the massacre of Protestants and the burning of Jews." Thus one of our widely-circulating political journals expresses itself in reporting the discussion and its conclusion.

The fact is there is little comfort for us heretics in seeing revived the old spirit of persecution which we had believed to be finally conquered. But God will aid his people, and we shall continue, with zeal and confidence in the promises of Jesus Christ, the noble work of evangelization which we have undertaken.

Yours truly,

LOUIS B.

RELIGIOUS INTELLIGENCE.

HOME MISSIONS.

The *Home Missionary* for July contains the Treasurer's acknowledgment of $9,972 during the month of May.

Rev. E. B. Turner, of Colesburg, Del. Co. *Iowa*, after noticing the admission of thirteen new members, gives an account of his labors in the outposts of his field.

"I have been invited by two or three surrounding settlements to spend a part of my Sabbaths with them. I propose to preach here one sermon in the morning and visit these settlements in P. M., as they are only from three to eight miles distant. I also propose to organize a Sabbath school in each one, and furnish them with books. The plan was agreed to by the church, and last Sabbath I visited one of the settlements and organized a Sabbath school. The parents and children were all much delighted. Next Sabbath I shall visit another settlement, eight miles, and preach and organize a Sabbath school. After organizing the third Sabbath school in another settlement, from which there have four schools under its care—all superintended and taught by members of our church. While they are in this way furnished with active employment, they will find it, I doubt not, a most effectual way of keeping their Christian graces bright."

Rev. E. Adams, of Davenport, recounts a reviving influence granted to his church during the quarter, through which thirty hopeful converts have been added, and the church appears to be permanently quickened.

"We have felt that in the organization of the church God designed to furnish it with all the means necessary for the advancement of his cause, in the conviction and conversion of sinners. We held meetings three times each week for prayer and preaching. We felt that all we wanted was the presence of God, by his quickening Spirit, to give success to the means of grace in our hands. The impression, I believe, has been almost universal among my people, that with the Spirit of God, every church is by itself complete for the work, and as such under the most solemn obligation to act. This is a great and vital point. Would that as pastors and people, we all felt it as we ought; methinks nothing would stay the work of the Lord in our land. Our congregations have greatly increased for the past six months, and a like increase for the next six months, would oblige us to provide in some way more room for the congregation."

Other missionaries in the same State report a pleasing increase in their congregations, with instances of individual conversion highly encouraging and important. One writes:

"PREJUDICES AND DIFFICULTIES.—A great amount of prejudice against Puritan doctrines and measures has been removed the past year. It has been the policy of some ministers in the West, to endeavor to depreciate in the minds of the people a settled and an educated ministry. It has also been the policy of these same ministers, to have much to say against Calvinistic sentiments. Not four miles from one of my appointments, a young minister, in a public discourse, while preaching from the text, "One sinner destroyeth much good"—after having specially noticed in his sermon, the Atheist, Deist and Universalist—proceeded to show how his text was true of those who held soul destroying errors. Among the more prominent examples which he adduced in illustration was that of John Calvin, "who," said the preacher, with an impassioned strain of eloquence, 'will find a lower place in perdition than all the others, and the hottest flames of hell will be his portion." This will account for the cause of the existence of such deep rooted prejudice against the Calvinistic doctrines.

"When we first made our appointments, there was no regular preaching in the neighborhood. But no sooner did we make them, than we found that we clashed with those of another denomination. We changed our time, and as often as we changed, they would change, so as to have their meeting upon the same day, and as many as twice at the self-same hour. We endeavored to follow the injunction of the Bible, that the servant of God must not strive. At last the people saw where the difficulty lay. The movement was intended as a minister of death to our operations, but God made it a means of an effectual door being opened to introduce the Gospel here. We have not been the least molested in our appointments for the last quarter."

A pastor in *Illinois* illustrates the advantages to be derived by the Home Missionary from neighborhood meetings and household visitation:

"I have preached every Sabbath, attended neighborhood meetings during the week, and visited from house to house. I think upon an average, more than one day in each week. I often felt while thus employed, that the promise, "Lo, I am with you, &c." had not failed. My Master was with me, to strengthen my hands and encourage my heart. I have found that after speaking to persons *at their homes*, I had far more freedom and unction to address them in public. I am myself always "watered," when I thus attempt to do good to others. A Home missionary surrounded by a population that is scattered over prairies of almost illimitable extent, and remote from the house of God, must teach "from house to house," as well as publicly, if he would do all the good in his power. The scattered flock must be looked up. The duty of going into the highways and hedges is one, we fear, which has been too much neglected."

Another sets forth from his own experience:

"THE WAY TO HAVE AN INTERESTING BIBLE CLASS.—Our Bible classes have been unusually interesting. The Sabbath school is attended at the same time, all the teachers and many of the scholars being members of the Bible class, and all interested in *hearing* after the recitation of their own lessons. I have generally spent as *much time in preparing to meet the Bible class as in the preparation of an ordinary sermon*; and I think it worth the while."

A missionary in Indiana describes the effect of a revival of religion in changing the social tastes and habits of the people:

"The revival that we had last spring has put a stop to the balls which were so common here. A number, who a short time since were interested in the ball room, are now interested in the house of God. For whatever good has been accomplished by the preaching of the Gospel here, for two years past, we are much indebted, as far as human instrumentality is concerned, to the A. H. M. Society. Without the aid received, I could not have remained here."

Rev. H. M. Morgan, at St. Clair, Michigan, has reported between 80 and 90 hopeful cases of conversion, of whom upwards of fifty have already joined the church.

"'God has done a great and good work among us,' says the missionary, 'this work has more than doubled the numbers and the talent of the church. The happy revolution in the place is indeed wonderful. It is truly the work of God. Not less than *thirty* family altars have been erected since I came here. We have revived the old temperance society, 57 took the pledge. For the past two years, I learn 'The Sons' have had all the management, and the cause has gone backwards. Prospects are good now.'"

SELF-DENIAL OF HOME MISSIONARIES.—The agent of the A. H. M. S. in Northern Illinois writes concerning the straitened accommodations and the self-sacrificing spirit of his brethren who are laboring in the new fields of the West:

"Take a single illustration; it was the last missionary with whom I spent the Lord's day. Weary with the exhausting labors of preaching daily for two weeks, he would not relax even for a Sabbath, when Providence had sent him help; but tore himself away, and preached three times in a desert place; and came back on Monday, rejoicing that he had won for his Divine Master a notable trophy of redeeming grace, and established one more family altar. I was left to conduct the public services for him, without so much as a study or a place of retirement; for there were but two finished rooms in his house, and the principal one of these was occupied by a stranger, whom, in her sickness, they had taken in."

GENERAL CONVENTION OF VERMONT.

The General Convention of Congregational and Presbyterian ministers in Vermont, met at Burlington, on Tuesday, June 18th, 1850. Opening sermon by Rev. Rufus Case, from 2. Cor. iv. 7. The number of members was 62, viz. delegates from 24 district associations, conferences, and consociations (none from Presbyteries) 53, with the addition of

General Assembly of the Presbyterian Church (N.S.) Rev. David Dobie.
General Assembly of the Presbyterian Church (O.S.) Rev. Elisha P. Swift, D.D.
General Conference of Maine. Rev. Joseph Bartlett.
Congregational Union of Canada East. Rev. D. Connell.
Register. Rev. Thomas A. Merrill, D.D.
Secretary. Rev. Harvey F. Leavitt.
Minister of the Place. Rev. J. H. Worcester.
Preachers. Revs. Rufus Case, Lathrop Taylor.

Rev. Amos Foster was chosen moderator, and Rev. Azariah Hyde and W. W. Thayer, scribes.

The Committee on place of next meeting and preachers, reported *Bradford* as the place; Rev. J. H. Worcester to preach the Opening Sermon, and Rev. Cyrus Hudson his substitute; Rev. S. G. Coe, to preach the Communion Sermon, and Rev. Samuel Hurlburt his substitute. Report adopted.

Rev. Dr. Smith, Rev. Silas McKeen, Rev. Dr. Walker, Rev. J. F. Goodhue, and Rev. Dr. Merrill, were appointed a committee on the subject of our correspondence with the General Assemblies of the Presbyterian Church. On their report the following resolutions were adopted:

Resolved, That in view of the course taken in May last by the General Assembly of the Presbyterian Church that met at Detroit, on the subject of Slavery, it is expedient to appoint a Delegate to that body as usual.

Resolved, That a Delegate be appointed the present year, and that the question of further exchanging Delegates be referred to the consideration of the Convention at the next annual meeting.

DELEGATES TO CORRESPONDING BODIES.
To the General Association of Massachusetts.

PRIMARIES.	SUBSTITUTES.
Rev. Dr. Merrill, D.D.,	Rev. G. W. Barrows,
" Thos. Hall.	" G. W. Campbell.
General Association of New Hampshire.	
Rev. J. Dougherty,	Rev. C. B. Cady,
" J. F. Stone.	" A. G. Pease.
General Conference of Maine.	
Rev. S. M. Stone,	Rev. N. Bishop,
" S. Sparhawk.	" C. Selden.
Evangelical Consociation of Rhode Island.	
Rev. A. O. Hubbard,	Rev. W. W. Thayer,
" S. R. Hall.	" W. Piper.
General Association of Connecticut.	
Rev. Wm. Mitchell,	Rev. C. C. Parker,
" S. Parmelee,	" J. S. Bingham.
General Association of New York.	
Rev. A. Stevens.	Rev. A. Graves.
General Assembly (New School).	
Rev. Silas McKeen.	Rev. C. B. Drake.
General Assembly (Old School).	
Rev. Dr. Wheeler.	Rev. Dr. Smith.
Congregational Union of Canada East.	
Rev. J. H. Worcester,	Rev. O. G. Wheeler,
" J. Fisk.	" A. B. Gray.
General Association of Michigan.	
Rev. T. H. Canfield.	Rev. J. B. Shaw.
General Convention of Wisconsin.	
Rev. E. W. Taylor.	
General Association of Iowa.	
Rev. G. W. Ranslow.	

The following resolutions were adopted:—

Resolved, That it is recommended to the Pastors of the churches connected with this Convention, to lay the revised list of the benevolent societies before their respective churches, as early as practicable, for their consideration and approval; and that it is desirable that the new arrangement should go into full effect from the first of January next.

Voted, That the publishing committee be instructed to procure the publication and distribution of the Minutes with all convenient dispatch.

The time seems to have been wholly occupied until Thursday forenoon in public religious exercises, anniversary meetings for Education and Home Missions, and mutual reports and conference on the state of religion. After which, Rev. Lathrop Taylor preached the Communion Sermon, from John vi. 63. The ordinance of the Lord's Supper was administered by Rev. Dr. Merrill and Rev. Silas Aiken, and the Convention adjourned without dny.

MIDDLESEX ASSOCIATION, CONN.—This body held its annual meeting June 4th, at Westbrook, and adopted a response to the Circular of the Association of Fairfield, expressing their sympathy in the attachment exhibited by the latter body for the fundamental doctrines of the Gospel, and their equal confidence in the wisdom and piety of Hartford Central:

"Nevertheless, it is our opinion that the quiet of the churches, the good fellowship of the ministry, and the good character of the brother who is the writer of the book entitled 'God in Christ,' combined, require that he have a trial by the Consociation to which he belongs. And, that full satisfaction may be given to all persons interested, we would suggest whether the case be not one of 'such general concern' as to warrant the Hartford Central Association, if convened for his trial, in referring the case 'to a fuller council, consisting of the churches of another contiguous consociation, who, together with themselves, shall hear, judge, determine, and finally issue such case according to the Word of God.'

"We further declare that, in our judgment, your remonstrance and complaint contain such statements and allegations concerning the views which you affirm are found in the book entitled 'God in Christ,' as to warrant the Hartford Central Association in regarding said remonstrance and complaint as tantamount to formal charges preferred against the author of that book, thereby preparing the way for his trial; supposing, as we do, that you, as an Association, if an opportunity is offered, are prepared to maintain these statements and allegations before the proper tribunal.

MR. FINNEY IN LONDON.—The *British Banner* of June 5 contains a statement concerning Mr. Finney's labors at the Tabernacle, put forth by the pastor of the place, Rev. Dr. Campbell, who is also the editor of the *Banner*. Mr. F. commenced his labors on the 12th day of May, preparatory to which there were eight or nine thousand copies of an appropriate address distributed in the surrounding community through the diligence of a body of young men in the congregation. He has preached Lord's-day morning and evening, and on Tuesday, Wednesday, and Friday evenings, with a very great attendance both on Sabbaths and weekdays. Dr. C. says of Mr. Finney's ministrations "that their merits are very great," and "there is every reason to anticipate from his services great spiritual good."

"For the first time, last Sunday, he requested parties desirous to be further and more specifically addressed, on the breaking-up of the congregation to repair to the great adjoining school-room, when probably from 700 to 800 persons were speedily congregated. It is not meant that, in the strictest sense of the word, these individuals were convinced and avowed penitents, but the fact showed, at any rate, that there was a sufficient measure of interest felt to lead them, after one very lengthened service, in an oppressively crowded house, to repair to another."

And he adds this testimony in regard to the evangelical character of Mr. Finney's preaching.

"It must, then, be conceded, that Mr. Finney has his peculiarities—peculiarities very strongly marked both as to his manner of address, and the matter with which he opens his Commission. Avowedly, at the outset, his object is not so much to pour Gospel truth on those who have been already saturated with it, and who are slumbering or dead under it, as to awake the sleepers—to quicken the dead—to drive the Churches from the rut of their formality—to prompt reflection—to work conviction—to excite a sense of short-comings, guilt, weakness, and inefficiency for any great spiritual service in the salvation of the world. Such is his object, and his instrumentality is of a corresponding character. It is rousing and lacerating in a very high degree; but, having done this, he preaches the Gospel in all its length and breadth of grace and privilege. This he has done in the Tabernacle with a power that we have never seen surpassed in that pulpit—a pulpit which has been graced by nearly all the first ministers of the by-gone and of the present generation. On this ground, therefore, there need be no solicitude As the request of the London Christian Instruction Society, Mr. Finney preached a special sermon to the visitors, last Wednesday evening, and we hesitate not to say, that never before were the claims of the city brought before that body with such vividness, such vigor, such fidelity, and power. So great was the int rest, and so copious the subject, as it presented itself to his mind, that, after having preached an hour and a half, he was requested by the secretaries to continue the subject, a request with which he at once complied, and, accordingly, he will resume it this evening."

A letter from Rev. John Stephenson, of London, is published in the *Oberlin Evangelist*, bearing date the 10th of May, which says:—

"Dear Brother Finney has been doing great good with Brother Roe, in Birmingham, and for the last month with Dr. Redford, in Worcester, a Congregationalist of the highest and best character. Brother Finney has this week come to London, and begins next Lord's day at George Whitfield's great Chapel—the Tabernacle. The Lord has directed every step and done all things well. He was presented to the Congregational Board, representing all the churches of this very extensive denomination throughout the country, by Dr. Redford on Wednesday last. Brother Finney addressed them for nearly an hour, and then a vote of welcome and commendation was moved in the kindest manner, by Rev. John A. James, and seconded by Brother Sherman.

UNITARIANISM IN MASSACHUSETTS.—Rev. Mr. M'Clure very much surprised our brethren of the Old School at Cincinnati by giving a few statistical facts to show how grossly exaggerated have been their impressions as to the extent and power of Unitarianism in Massachusetts. As reported in the *Presbyterian*, he said:

"It began with this century, and did not embrace more than ninety churches. Out of them went at least eighty churches—exile churches; and the whole number of Unitarian churches is not more than one hundred and thirty, while the Orthodox have four hundred and fifty, averaging one hundred and fifty members to each church, half of which have been established in the last 25 years."

In confirmation of the general correctness of this view, (not extending to identity in the figures,) is a statement given lately by the *Puritan Recorder*, extracted from a letter written in 1846 by the late Rev. Dr. Peirce, of Brookline, one of the most accurate men in regard to matters of fact we ever knew:

"You appeal to me as a matter-of-fact man. Take, then, one result of my investigations. In May, 1812, there were 138 settled ministers in this State, liberal enough to be Arminians, and 179 Orthodox; equal to 535. In May, 1846, there were but 124 liberal enough to be Arminians, (to give them no other party name,) and 417 denominating themselves Orthodox; making 541 in all. According to my computation, this makes a Liberal loss of 14 in 34 years, and an Orthodox gain of 220; and a net Orthodox gain of 224."

REVIVALS.

NORWICH, MASS.—Rev. J. R. Miller, pastor, writes to the *Puritan Recorder*, that 28 have been added to that church since the revival:

"Among those who came forward to take the vows of God upon them, were six husbands with their wives, between the age of twenty-five and thirty-five. There were nine fathers—heads of families—and twelve mothers. There was one matron over seventy, and but six under twenty. A cloud of divine grace has been hovering over our little church—and grace has descended upon us. Christians have been quickened—backsliders have been reclaimed—and impenitent sinners have been hopefully converted to God. Our meetings have been characterized by stillness, and depth of Christian feeling. There have been, evidently deep searchings of heart. The subjects of this work are humble, and, thus far, give good evidence of a radical change. Some of them we had looked upon as almost hopeless; but God, in their conversion, has displayed the riches of his grace. We feel that God has done for us a great work, whereof we are glad. What shall we render for all his benefits?"

CORINTH, ME.—Rev. S. F. Wetherbee writes:—God has given us general prosperity on Corinth charge during the past year. There had been no conversions for a number of years, and a gradual decline in spiritual things, until the camp-meeting held in Exeter. There a number of our young friends became interested in religion, and on their return extended the sacred influence. Since that, about thirty have made a public profession of religion, and many have returned from their wanderings. About sixty have connected themselves with the different classes, and many have passed into full membership during the past year. Two weeks since I baptized fifteen, making in all twenty-seven who have been received by baptism during the year. Whoever is appointed to Corinth circuit the ensuing year, will find good congregations, good class meetings and warm hearts. May God bless him and the people.—*Zion's Herald.*

FISHERVILLE, CONN.—Rev R. McGonegal writes: We are having a gracious season of revival on this charge. The church seems to be rising in spirituality; some five weeks' effort gives us a refreshing return for our reaping labor. The record says that there have over one hundred persons presented themselves at the altar for prayer, of whom over sixty have been justified by faith in Christ. Of this number nearly half were from the churches in the place. The others are of the world, and now give good evidence that they have passed from death unto life. Over thirty have united with our classes.—*Ibid.*

CONGRESS.

THURSDAY, June 27.

IN THE SENATE.—Mr. Foote's resolution of inquiry concerning New Mexico was modified and adopted.

THE OMNIBUS BILL.

Mr. Webster spoke in reply to Mr. Soulé, and in favor of the immediate admission of California. Such is the general wish of the country; the population is already sufficient, and the emigration is immense,—would be 100,000 this year. It is no longer safe to delay its admission. He argued clearly that the admission or grant of State sovereignty does not, in our system, carry with it the title to the public domain, or the ownership of the unclaimed lands, or divest the United States of their rights. The constitution of California also contained an express acknowledgment of the rights of the Federal Government. Mr. W. reaffimed the opinion that the boundaries of the State are the best that could have been fixed. Southern California would be of no value for slave labor; the soil and climate actually forbade it. The disposition evinced by the people of that part of the country had been to exclude slavery from their idst. The South could obtain nothing practical from such a division; was it not better then, under all circumstances, to admit California as she is? He had no part in the acquisition of these territories—he was no prophet, and it needed no prophetic vision at the time of their acquisition to foresee the consequences which must follow that measure. These consequences were now upon us. As an American he was desirous of settling the difficulties impending, and in that spirit advocated the bill now under consideration.

Mr. Foote said he should vote for Mr. Soulé's amendment, and if it failed, he should vote for the bill without it.

Mr. Barnwell, the new Senator from South Carolina, entered upon his duties at once, with a speech in support of the right of the South to equality in the Union, repeating the story of Northern aggression and insult, defending the institution of slavery, and maintaining the right of the South to protection in their slave property, under the flag of the United States, wherever it floated. He declared himself in favor of the Missouri Compromise Line.

Mr. Foote followed, in relation to Mr. Calhoun's ground of non-intervention.

Mr. Butler replied, maintaining that the non-intervention for which Mr. Calhoun contended, was the establishment of territorial Governments without any provision in relation to Slavery, thus giving the South an equal chance in the settlement of the territories.

Mr. Davis, of Miss., also replied to his colleague with much warmth, intimating that the bill could never receive his vote.

The House spent the day in debating the Iowa Election case. Mr. Strong, of Pa., gave notice that he should move to take the vote to-morrow. The Washington correspondent of the *Evening Post* learns that

"Twenty-eight north-western democrats have agreed and confederated with Col. Gorman to take this course, that is to vote for a reasonable compromise, if the south proposes it; but in the meantime to continue steadily voting for Governor Doty's bill, or any equivalent measure, until a majority be found for admission in some shape or other."

The same writer compliments the New Mexicans on the promptness and energy they have evinced in acting for themselves:

"Such a specimen of acting, is to us, who have tossed so long on a weary waste of words, indescribably refreshing. I hope those New Mexican gentlemen, selected to bear the blushing honors of the young State, will soon appear here. They cannot but exert a good influence. The very presence of men fresh from a constituency who have the energy to enfranchise themselves from a state of humiliating military vassalage, in less than six weeks, must do something to shame the drivelers whose inactivity and incompetency disgrace both Houses of Congress.

FRIDAY, June 28.

IN SENATE.—Mr. Jefferson Davis made an elaborate speech in favor of the ultimatum of the Nashville Convention—he Missouri Compromise Line extended to the Pacific, cutting the State of California in two after the fashion of the naughty woman who came to King Soloman. After farther discussion by Messrs. Soulé, Webster, and Douglass, Mr. Soulé's amendment was rejected, 19 to 36:

YEAS—Atchison, Barnwell, Berrien, Butler, Clemens, Davis of Miss.; Dawson, Downs, Foote, Houston, Hunter, King, Mason, Morton, Rusk, Sebastian, Soulé, Turney, Yulee.

NAYS—Badger, Baldwin, Bell, Benton, Bright, Case, Chase, Clarke, Clay, Cooper, Corwin, Davis of Mass.; Dayton, Dickinson, Dodge of Wis.; Douglas, Felch, Greene, Hale, Hamlin, Jones, Miller, Norris, Pearce, Phelps, Pratt, Seward, Shields, Smith, Sturgeon, Underwood, Upham, Wales, Walker, Webster, Whitcomb.

Mr. John Davis, of Mass., commenced a set speech against the entire bill, and in support of the principles of the Wilmot Proviso. He had not concluded, when he gave way to a motion for adjournment. Previous to the question being taken upon the motion, Mr. Clay expressed a desire that the vote on the bill should be taken on Wednesday next, which was finally assented to, but with the understanding, that further time should be given if any gentleman still desired, at that time, to address the Senate. So, we shall have a vote on Wednesday—*provided* nobody shall then desire to speak! a rare contingency. But we shall see.

The House was occupied with the Iowa case. A motion by Mr. Yan Dyke, of N. J., (Whig,) that Daniel F. Miller, (Whig,) is entitled to the seat, received 95 yeas to 94 nays, when the Speaker voted nay, (as he is entitled to do by the rules,) thus producing a tie, by which the motion was lost. It was a strict party vote, with the exception of Messrs. Durkee, Preston King and Holmes, who voted for the amendment.

The telegraphic correspondent of the *Tribune* writes, Friday evening:

"Governor Doty requests the members friendly to the separate and immediate admission of California, to meet in the House of Representatives this evening.

"The ultra Southerners are said to have held a caucus on Wednesday evening and resolved to insist upon the adoption of the Missouri Compromise line at all hazards.

"Doty's object is to devise ways and means for securing the prompt admission of California as an independent measure. The Representatives of Freedom are weary of these harassing delays, which are intended to wear out their patience and force them to unreasonable concessions. California will come in alone.

SATURDAY, June 29.

IN SENATE.—Mr. Seward offered for consideration a resolution of inquiry concerning the practicability of lessening the devastations on the Mississipi river, by means of embankments and canals.

A resolution of Mr. Hale, inquiring whether there may not be a prospective reduction of naval officers in the United States, without injury to the public service, was adopted.

A debate sprung up on a resolution offered by Mr. Cass, in favor of prohibiting officers in the army from exercising civil authority with in the limits of the United States, and providing adequate punishment for such crimes.

Mr. Cass said that Congress had been seven months engaged in forming a government for that territory, and suddenly a person in New Mexico dares to cut the Gordian knot, and undertakes to call a Convention and institute a State Government. Had such a thing been done in France the offender would have been struck off the rolls instantly.

Mr. Seward denied that there was anything novel or unlawful in the case. Some government must exist. There was a government, a military government established upon the acquisition of the territories by the Executive, which was exercised by subordinate military officers in California and New Mexico. It was the inevitable result of war and inevitably continued in peace. Nobody complained of that, or if they did, no means were taken to remedy the evil, when the military governor of California assumed the execution and discharge of civil duties. California was so governed until the people relieved the governor by establishing a civil constitution and organizing a State government. What happened then, had happened from the same causes and in the same way in New Mexico. That was all.

Mr. Cass did not approve the course of Gen. Riley in California; his proclamation was of no more force than a piece of waste paper. He admitted the right of the people, whether ten or ten thousand, when, without government, to form a government for their own protection. Our ancestors, from the first time they landed on Plymouth Rock, had been forming governments; but this was the first time the sword had been thrown into the scale. This case differs from that of California, because Congress is now in session; and there is also a serious difficulty in regard to boundaries.

Mr. Seward was still at a loss to see the difference. Congress has been in session seven months, and had done nothing. Nobody had objected to the right of the people of New Mexico when they assembled and chose a delegate; because it amounted to nothing until sanctioned by Congress, and the same is true now. If the people had that right, as the Senator from Michigan conceded they have, how was the transaction affected by the fact that the officer charged with the government of the territory of the United States sanctioned that act. If it was good without his interference, it was none the worse for his assent and approbation.

Mr. Cass said the point of his complaint was the total want of authority to issue any such proclamation that he complained of. He had just as much right to issue a proclamation to the people of Virginia calling them together to elect a king! That was the point made. Gen. Riley's proceedings in California, were totally void. He had no doubt on that point. The people of California, however, came together and formed their constitution as it was their right to do; and their act was valid, not by virtue of any call, or by any pretended authority; but solely because they chose to act. He admitted that the people of New Mexico had a right to form a government, but not a State Government, because he did not deem them capable of such a government, or ready for admission into the Union.

Mr. Houston charged President Taylor with a prejudice against the State of Texas and her people, which had led him to slight and insult them during the Mexican war, and, also, as President, to commit this gross violation of her rights.

Mr. Davis, of Mass., resumed and concluded his remarks against the bill.

Mr. Cooper followed in its support, but gave way to the motion to adjourn.

The House spent the day on the Iowa election, and rejected both the contestants, leaving the seat vacant. Thus ends the *seventh month* of this eventful session.

MONDAY, July 1.

IN THE SENATE.—Mr. Cooper concluded his speech in support of the Omnibus Bill. His object was the restoration of peace and harmony, and the happiness and prosperity of the entire country.

Mr. Upham, of Vt., then made, the telegraphic reporter says, "a regular old-fashioned anti-slavery speech," but did not conclude what he had to say. Mr. Seward is to follow; Mr. Benton intends two onslaughts against the bill; these attacks must be repelled by its friends. Small prospect of coming to a vote this week, and smaller still of carrying the bill at last. Why do they not drop the paltry thing, and go forward and admit California, as is r t, and do whatever else is *right*, and let those who are opposed to *the right*, do whatever they think best afterward?

Mr. Yulee submitted a resolution, providing for the adjournment on the first of August, which lies over.

A message was received from the President of the United States in reply to Mr. Foote's resolution of inquiry, relative to proceedings in New Mexico, transmitting copies of orders appointing Col Monroe Civil and Military Governor of New Mexico; stating that all the other correspondence on the subject has been heretofore transmitted, and that no official information of Col. Monroe's proclamation has been received. The message was laid on the table, and ordered to be printed.

Mr. Cass submitted a resolution, calling for information in relation to the recent search of an American vessel on the high seas by a British public vessel.

The House was occupied with a discussion of the Galphin case, having refused to suspend this special order for the purpose of going on with California. It is plain that the majority are not yet sufficiently wearied out with the capricious and degrading dictation to which they have been subjected, to throw off the yoke of bondage.

No report is communicated of Tuesday's proceedings. The Washington correspondent of the *Journal of Commerce* writes on Monday:—

"Next week, the Immediates will rally, and endeavor to put in execution the resolution adopted on Friday night in the caucus, i. e. to sit longer by two, four, and six hours a day, and finally to make the sitting continuous, day and night, till the minority are wearied out and beaten.

"The temper of the House is as bad as it can well be, and is utterly unfavorable to calm and wise legislation. Yesterday the fiscal year terminated, and the Secretary of the Treasury will not pay out another dollar till the appropriation bills shall pass. In most cases the appropriations are exhausted. He will not make a transfer, or pay out of the surplus, even if he has the power, and especially after having been lately rebuked for such a payment."

REV. S. STORRS HOWE was installed by a committee of Des Moines Presbytery, April 24th, as Pastor of the Constitutional Presbyterian Church of Iowa City. Sermon by the Rev. B. Roberts, of Marion.

FOREIGN.

ARRIVAL OF THE PACIFIC.—The U. S. mail steamer Pacific arrived off Halifax on Saturday morning, having left Liverpool on Wednesday, June 19th. She was hailed 100 miles at sea, by the newsboat of the New York associated press; a cask containing letters and papers was thrown overboard, which was picked up by the boat, and taken to Halifax, and a summary of the news transmitted by telegraph, and published in this city by one o'clock the same day, being less than ten days from Liverpool.

The political news from England is of importance. After repeated efforts of Lord Palmerston to arrange the Greek difficulty with France, and after several postponements in Parliament, the question was finally brought up, and the Ministry defeated. Their resignation was hourly expected.

Commercial news favorable; cotton firm; flour well sustained, without change; corn advanced 1s. to 2s.; U. S. stocks firm; provisions dull.

The House of Lords was the scene of an exciting debate on Monday night, growing out of Lord Stanley's motion relative to the conduct of government in the

Editors' Table.

The rapid accumulation of volumes on the Editorial Table compels us to limit our notices of some of them to a mere announcement of the fact and the date of their publication. To wait for leisure to do anything more for them in this generation of facile writing and more facile publishing, would be to repeat the experiment of waiting on the brink till the brook had run by. We have many good intentions for the future in regard to some of them; but it is not expedient, perhaps, to announce them definitely, as they are *certain* beforehand to be never executed.

LETTERS OF THE REV. SAMUEL RUTHERFORD, Professor of Divinity in St. Andrew's, with a sketch of his Life, by the Rev. A. A. Bonon, author of the Memoir of Robert Murray McCheyne. New York: Robert Carter & Brothers, 285 Broadway. 1850. (Royal octavo, 535 pages.)

THE MORNING OF JOY; being a Sequel to the Night of Weeping. By Rev. Horatius Bonon, Kelso. New York: Robert Carter & Brothers, 285 Broadway. 1850. (18mo. 220 pages.)

THE LIGHTED VALLEY; or the Closing Scenes in the Life of a Beloved Sister. With a preface by the Rev. William Jay. New York: Robert Carter & Brothers, 285 Broadway. 1850.

These three volumes come to us from the unrelaxing presses of the Messrs. Carter, and abound, as we have looked into them at different points, with the evangelical truth, and the rich antique expressions of Christian experience, which are commending their volumes so widely to the religious mind of the country. One will not go amiss in buying either of them.

THE CHILDREN OF THE MANSE. New York: Robert Carter & Brothers. 1850.

This is a volume of domestic dialogues from the pen of Mrs. Duncan, to whom we are already indebted for the Memoirs of Mary and George Archibald Lundie, and is published partly in answer to inquiries for some more minute description of the method of their early training. For the materials of the work we are indebted to the following incident. A little boy, the son of an afflicted friend, was received into the family to be educated, and for the entertainment of his absent father the daily conversations of the children and instructions of the heads of the family were written down and forwarded to him from time to time by mail. These dialogues, recovered since the decease of the person for whom they were designed, are now given to the public substantially as they were written. They touch in a novel and attractive manner, upon a great variety of topics, mingling the sage counsels of parental wisdom with the eager inquiries and speculations of youth. There is, however, an air of stiffness about the whole as it appears on paper, which we should be sorry to see transferred to any family circle. We cannot but think the dialogues were written with more preciseness of style than they were spoken, or if not, the children with all their forwardness and excellencies were such a little set of *prims* as it would make our heart ache to have around us. Much good however the book will do by way of suggestion in judicious hands.

MOHAMMED, the Arabian Prophet. A Tragedy, in five acts. By George H. Miles. Boston: Phillips, Sampson & Co. 1850. New York: M. H. Newman & Co.

This Tragedy was written for Mr. Edwin Forrest, and was selected by that worthy as in his judgment meriting above all competitors the prize of a thousand dollars offered by himself for the best drama of the sort. The connection of the name of this notorious stage-bully with it will not help its sale with persons of taste, or commend it to anything but their pre-awakened disgust. The tragedy is better than its patron, however; and though fitter for the stage, with its tricks of display, than for the quietness of the closet, may make some way with the reading community if it can get over the baptism of disgrace that is now on its front.

THE LIFE AND RELIGION OF MOHAMMED, as contained in the Sheeah Traditions, of the Hyát-ul-Kuloob. Translated from the Persian. By Rev. James L. Merrick, eleven years Missionary to the Persians. Boston: Phillips, Sampson & Co. 1850. New York: Clark, Austin & Smith, Broadway.

A very curious and instructive book, to read which through (500 dense octavo pages) would be to accomplish a greater miracle than either of those attributed by tradition to the Arabian Prophet, but which if read through will doubtless shed much useful light on Mohammedanism *as it looks to those who are within it*. The importance and great advantage of such a view of the system no one will doubt. The leisure to gain it, through this excellent medium furnished by Mr. Merrick, may possibly be vouchsafed to more than we know of.

PHILOSOPHY OF THE PLAN OF SALVATION. A Book for the Times. By an American Citizen. With an Introductory Essay, by Calvin E. Stowe, D.D. Ninth Thousand. Cincinnati: George L. Weed. 1850.

The high and just estimate which the religious public has put upon this volume, and the extent to which it has been already circulated, leave nothing needful to be said about it further than that a new and attractive edition, in the style of the preceding, is upon the counters of the bookstores. It is eminently a practical and conclusive work; adapted to influence powerfully skeptics as well as believers; and with a back ground of personal history that of itself is interesting.

CALVARY, AND ITS VICTIM. By Rev. E. W. Thayer, Paris, Illinois. With an Introductory Essay, by Rev. E. N. Kirk. Boston: John P. Jewett & Co. 1850.

The freshness and enterprise of a Western mind, accustomed to act upon Western masses and to draw from them in turn something of their tumultuous but generous life, is here brought to invest and to present the central truths of Christianity. The book runs over with warmth of feeling, and is excellently vivid in conception and expression, while always adhering—so far as we have observed—to the body of truth which all Christians rejoice in.

COMMUNION THOUGHTS. By S. G. Bulfinch, author of "Lays of the Gospel." Boston: Crosby & Nichols. 1850. New York: C. S. Francis & Co., Broadway.

In this beautifully printed little volume is presented the best and most serious Unitarian view of the Lord's Supper, and of the obligations attaching to the participation of it. It is concise and brief, reverent and affectionate in its spirit, and quite searching in its application to the conscience: but it wants of course that highest and alone sufficient view of the Supper, which is given by the recognition of the Divinity of Christ, and of his work of atonement for human sin. It is this central orb, alone, whose brightness can truly irradiate this Memorial, and make it the tenderest and sublimest scene outside of Heaven.

MORTON MONTAGU; or, a Young Christian's Choice. A narrative founded on facts in the early history of a deceased Moravian Missionary Clergyman. By C. B. Mortimer. New York: D. Appleton & Co., 200 Broadway. 1850.

A very interesting and pleasantly-told narrative, through which breathes much of the beautiful spirit of the Moravian Brethren, and which will hardly be read by any without enjoyment and advantage.

HISTORY OF ALL NATIONS. By S. G. Goodrich. Boston: Wilkins, Carter & Co. New York: Stringer & Townsend.

We have already, and repeatedly, called the attention of our readers to the parts of this work, as they have been successively issued. A vast amount of information is of course embraced in it, and of information selected in general with care and patience. It is necessarily rapid and brief in its notices of different nations, altogether too much so to answer the purposes of a book of reference, for the student. But as furnishing a readable and graphic view of many nations at once, to a beginner in history, it will be found highly useful. Many maps are embraced in it; and a great many wood-cuts, some of them of a high order.

LIFE AND SERVICES OF JOHN QUINCY ADAMS, Sixth President of the United States. With the Eulogy delivered before the Legislature of New York. By William H. Seward. Auburn: Derby, Miller & Co. 1850.

How much of this work is from the hand of Senator Seward we are not informed; but we are told in the preface that a literary gentleman, an able writer, has completed the work, 'under his auspices.' It would have been better if the different authors and parts had been specifically designated,—for as now presented there is an appearance of overstatement on the title-page and the back, regarding Mr. Seward's authorship of the volume. It is worth purchase, however. It contains a succinct, graphic, and sufficiently comprehensive sketch of Mr. Adams's public course, and is closed by the fervent Eulogium pronounced upon him by Mr. Seward before the Legislature of this State.

THE POETICAL AND PROSE WRITINGS OF CHARLES SPRAGUE. New and revised Edition. New York: C. S. Francis & Co., 252 Broadway. 1850.

The quality of these writings is well appreciated by the reading public, and some of the smaller poetical-pieces—as The Family Meeting, The Winged Worshippers, etc.—have passed into universal remembrance and love. The present edition has a fine likeness at its portal, of the keen and energetic author; with a signature beneath it that is *wickedly* banker-like for the autograph of a poet.

THE OJIBWAY CONQUEST. A Tale of the Northwest. By Kah-ge-ge-gah-bowh, or, G. Copway, Chief of the Ojibway Nation. New York: George P. Putnam, 155 Broadway. 1850.

Considerable facility of versification is exhibited in this neat little eighty-page duodecimo; and those who would like some memento of its author will find it excellent for that purpose.

GRAHAM'S MAGAZINE.—The July number contains original contributions from Bryant, Lowell, Street, Giles, Tuckerman, Whipple and several other of our best writers, and is adorned with a splendid portrait of Jenny Lind. There is also a speaking likeness of the proprietor, Mr. Graham, with a brief sketch of his life and character, which we know to be truthful. We are glad that his persevering energy and integrity are likely again to be rewarded. The Magazine is for sale in this city by Dewitt, Davenport & Co.

WOODWORTH'S YOUTH'S CABINET, for July, presents a pleasing entertainment for juvenile readers. Published at 118 Nassau street.

ORIGINAL COMMUNICATIONS.

The following communication is from a responsible source in the New School Presbyterian Church. We do not understand the writer to censure our neighbor of the *Evangelist*, whose conduct we doubt not has been honorable throughout, and whose journal is worthy of all the commendation bestowed upon it. But as so much had been said of the importance of an *organ* of New School Presbyterianism, the public have an interest in knowing why said organ was suffered to collapse in one year. The oppressed of all classes seem to look to *The Independent* for a hearing; but if we are to redress all the wrongs in the world, we must at least enlarge our sheet:

For the Independent.

THE NEW YORK PRESBYTERIAN.

MESSRS. EDITORS:—As you were kind enough to give an obituary of the late *New York Presbyterian*, will you oblige many who were interested in that enterprise by giving us a hearing through *The Independent*? We were taken by surprise to receive, in the place of the *New York Presbyterian*, the *New York Evangelist*, with its usual bold heading, and the additional title, "AND NEW YORK PRESBYTERIAN," in very modest, unassuming type. As if ashamed of the union, our title was not recognized elsewhere. We were the more surprised at the demise of the *Presbyterian*, inasmuch as we had received repeated assurances of its success, and that the question of its being sustained was no longer problematical. In No. 49, April 6, we read, "We must again express our gratitude at the success we have been permitted to enjoy, which, in several very important respects, is far greater than we were ever sanguine enough to anticipate." Was this true, or was it thrown out to deceive the public? Would Christian men, the conductors of a religious paper, designed to elevate the piety of Christians and guard the morals of the community, put forth such a statement if not true? If it was true, how can the committee justify the sale and transfer of this prosperous paper within three weeks after such publication?

The peculiar announcement of the committee is no less a matter of surprise than the sale. It does not explain the cause of this novel procedure; nor do they promise ever to tell us, who are more remote from the great center of light and influence. They only pledge themselves to give an explanation to the Synod of New York and New Jersey some six months hence. To us at a distance they say, "That after much deliberation and consultation, it has been thought that our objects could be better accomplished by a union with the *New York Evangelist*." With whom was this "much deliberation and consultation" had? Not with the editor of the *Presbyterian*, for he says in his card that he "had no intimation that such a change was meditated until the close of the last week;" that is, until after the last number of the *Presbyterian* was issued; and the sale and transfer was made on the Monday following, as the writer of this has since been informed. The committee could not have consulted with the Synod by whom they were appointed, or with the several hundred ministers who were patrons of the paper. The Synod appointed the committee to take measures to *establish* a paper—not to *break* it down, or *sell* it. Had the patrons been informed that it was a money-sinking concern, instead of being told officially that it was succeeding beyond their most sanguine expectations, we might have made special efforts, for the honor and welfare of the church to which we belong, to put the paper on a better footing; or we might have acquiesced in the sale as unavoidable. We are so ignorant about these matters, that we cannot understand where the committee derived their authority to sell us out. They were acting under special instructions as the agents of the Synod, and we cannot find any more authority to sell out the paper than to sell any other property of the Synod. The Synod could not compel them to serve as committee: and if they found the burden of the paper too great, their course was to resign, or to report to Synod, and await the action of that body; so it seems to us plain country folks.

If we recollect aright, the subject of a new paper, as the organ of the branch of the church to which we belong, was brought before the Synod as long ago as 1845; and a large committee of the Synod appointed to consider the expediency of establishing a paper. Nothing definite was done that year. In October, 1846, a delegation from the Synod of Albany met the Synod of New York and New Jersey to confer on the subject. The argument then urged was, that as a branch of the church we had no organ; no paper then in existence that would meet the exigencies of the church. The measure was also urged by our brethren in the Far West. They said we must have a newspaper that shall be Presbyterian in its denominational character. The *Evangelist* was then in successful operation, controled by its present able and efficient editors and proprietor. But it was declared by our brethren not to be such a paper as the exigencies demanded. Is it better adapted to the wants of the Presbyterian family now than it was from 1845 down to May 1849, when the *New York Presbyterian* was first issued? Has it become more orthodox in its Presbyterian sympathies?

The committee hold in reserve until the next meeting of Synod the main reasons for this extraordinary procedure, as if no one had any concern in the matter but the members of the Synod of New York and New Jersey. We are so simple-hearted as to think the pastors throughout the country who have patronized the paper in good faith for the reasons assigned for its establishment, and who for the same reason have commended it to the patronage of their congregations, have some interest in the reasons for this transfer. The committee say, "it may suffice for the present to say the committee have received the best assurances the case will admit of," &c., &c., that the *Evangelist* in "its course in relation to all the concerns of our branch of the church, will be such as to meet every reasonable expectation." What those assurances are, which are the best they could obtain, we are left to conjecture. We suppose one is the fact, which they gravely set forth, that Mr. Bidwell is a member of one of our presbyteries, and on this account we infer they would have us believe the *Evangelist* "will meet every reasonable expectation." We had this assurance years ago, even before the subject of a new paper was agitated. Mr. B. has been a worthy "member of one of our presbyteries" for years, during, we believe, the whole time of his connection with the *Evangelist*. We cannot discover how this can be a better assurance *now* than it was in 1845, when the subject was first agitated, or in 1848, when this committee was appointed and instructed to take all necessary measures to establish a paper.

Another reason given the public is, that "*the Evangelist under Mr. Bidwell's management has stood in the very first class of religious periodicals.*" We grant it; and so has *The Independent*, and the *Puritan*, and the *Christian Intelligencer*. If this be a good reason for selling out the *Presbyterian*, then it was a valid and sufficient reason against ever establishing the paper. Our difficulty is not with the *Evangelist*, or its worthy proprietor, but with the committee who decline giving the public the more weighty reasons for what they have done so secretly; and then, as if to justify their doings, they give these minor considerations as reasons why those interested should acquiesce.

We cheerfully admit that the *Evangelist* ranks high as a *religious* periodical; but we do not like its *Presbyterianism*. Until after *The Independent* was established, the *Evangelist* was decidedly more Congregational than Presbyterian. Of late it has leaned a little more to our side; but it is not yet a Presbyterian paper. It has no denominational character. We like *The Independent*, because it is denominational. It clearly and boldly advocates Congregationalism. We loved the *New York Presbyterian* for the same reason. It had a denominational name and character. We loved it as a parent loves his child, because it is *his* child. It was *our* paper. We did not claim that it was superior to other religious papers—and sometimes we thought it did not quite come up to the mark—yet we loved its spirit, its pacific, denominational character. We regarded it as *our* organ, through which we could communicate and sympathize with the distant portions of our branch of the church. And while it originated under the auspices of a particular Synod, they *expected* and *designed* it for the whole branch of the Presbyterian family to which we belong. And other synods and presbyteries did formally recommend it to the patronage of Christian families in their connection. We feel grieved, and do honestly believe the committee have exceeded their authority in the premises, when, without notice, they transferred us "*nolens volens*" to another establishment.

The high price of our religious papers has long been a cause of complaint. They are beyond the reach of the pious poor in the church. The *Presbyterian* was more accommodating to this class. [Perhaps that was one secret of its failure.—*Eds. Ind.*] If the discontinuance of the *Presbyterian* was for want of sufficient funds, the committee are in part responsible for this, though in this particular we acquit them of all blame. It is well known that soon after their appointment, in October, 1848, the committee issued a prospectus for the *Annalist*, to commence with January, 1849. In the month of December *The Independent* was ushered into being, and when January, 1849, came, the *Annalist* was not forthcoming. It was not until May that the expected paper made its advent, and then with the more acceptable and significant title, THE NEW YORK PRESBYTERIAN. In the mean time, the proprietors of the old established papers, with their usual worldly wisdom, had sent their agents to those parts where the new paper would naturally expect to receive patronage; and subscribers under the impression that the project of a new paper was given up, renewed their subscriptions to the *Observer* and *Evangelist*. And thus, when the *Presbyterian* came before the public, the ground was preoccupied. The friends of the new paper would say, "We like the paper, and when our subscriptions to the other papers run out, we will patronize the *Presbyterian*;" and we believe the second volume would have shown a very large increase of subscribers. The late editor received fifty new subscribers from one country place just after the paper was sold. We speak advisedly when we say we know of very many more who were expecting to begin with the second volume of the *Presbyterian*.

There is a very general dissatisfaction with the transfer through the country among the patrons of the *Presbyterian*. The committee owe it to themselves, to their high standing in the religious community, and to the public, to give some more satisfactory reasons for the course they have pursued. If they should give us the facts, and not keep them back for the Synod, the public may approve their course; but in their card there is quite too much special pleading to satisfy an intelligent community.

A FRIEND TO THE N. Y. PRESBYTERIAN.

May 20, 1850.

For the Independent.

ADVICE FOR EVERYDAY LIFE.

HEALTH.

A newspaper article is more available for general use than the elaborate treatise, though it contributes less to the reputation of the author. As my object is to impart some useful information to a class of readers that have not time or inclination to seek for knowledge that is contained between two covers, or who need to be enticed into reflection by the idea of being entertained, I prefer the unpretending newspaper essay, albeit I shall gather no other fruit than having contributed for general use some lessons of experience. I shall be free at least of all charge of the vanity of authorship.

What is health? is a question which may be thought quite superfluous to ask, yet like some words which we suppose we know the meaning of because they are familiar, and yet in fact convey no idea to the mind, so it will be found that health, which every one talks of, is after all a thing which very few have any correct idea of. I define it to be a condition of mind and body habitually susceptible of agreeable impressions, which therefore requires sensibility of the internal senses and of the interior nervous structure; cultivation or discipline of these senses and of the faculties of mind, so as to be furnished with agreeable impressions from all internal objects, and equally pleasing consciousness in the exercise of thought upon the subjects thus presented. This indeed is an ideal of health which may be the lot of few; but it is proper to have a standard. It does not require as a condition of health great intellectual refinement; but it does require, what all should aim at, and by proper advice and direction may be attained by all, a proper exercise of the functions of mind and body. Harmony of all the faculties, when these are properly disciplined, is the true state of happiness. Disease impairs enjoyment that is of a placid or habitual character, or that which is most consistent with long life, but may by rousing into greater activity certain powers of mind or body, give to them more acute sensibility.

Another requisite is, that this sensibility of nerves should be natural and not morbid. A bodily constitution that is "servile to every skyey influence," and suffers a shock from even ordinary incidents of life, is devoted to the extremest human misery, and often ends in the unuttered woes of madness.

One of the *few* things worth remembering that I recollect hearing said by Mr. Emerson, the lecturer, was this, that the want of health, whether of body or mind, is the origin of the false in human life; the want of it leads to affectation in the endeavor to appear what it is not, and to be able to do what it is inadequate to. Hence he set down health as one of the elements of *natural aristocracy*, for the meaning of which term I refer to the lecture itself, not having been able myself to get any very definite idea, unless it be respectability or possession of desirable qualities, which would be quite too commonplace a phraseology for so distinguished a lecturer.

While on the subject of definitions I may be pardoned for referring to another by Rev. Mr. Beecher, which he took up a whole sermon in illustrating without making quite clear to my mind. I refer to his sermon on *Partialities*. His object was to point out imperfect forms of the Christian character. He commenced rather oddly with those who pretend to no religion at all, and having passed in review various others, such as those who make the chief account of a good moral character, those who depend on sound doctrine, &c., he finally took up the spiritually-minded and really devout, who spend much time in public prayer and devotional exercises, with which class I supposed the partialities had ended, and that he had now come to a *whole* character; but this class seemed in his view to be the most *partial* of all, being apt, as he said, to be isolated from active Christian duties.

It reminded me of a remark of Ethan Allen upon hearing a discourse upon the doctrine of election, in which the preacher undertook in his zeal to estimate the number predestinated to be saved, which he set down to be not more than one in a hundred. "My chance then (said Allen) is quite too small to be worth attending to."

But to return from this digression to the question, What is health? A sound mind in a sound body expresses it. It is not mere power of digestion nor gross corporeal strength. The extremes of mere physical sensation, and of undue intellectual refinement, accompanied with a morbid nervous sensibility, are equally a departure from the true standard of health.

"To be weak is miserable, doing or suffering." One of the essentials of success in life is a sound body; not necessarily strength of bones and sinews, but that physical power which is called for in the development and putting to practical use the powers of the mind. A public speaker must have strength of voice, capacity to bear fatigue, and nervous energy sufficient to sustain the waste caused by the effort of body and mind. In conversation something of the same endurance is required to bear the vivacity which social impulse creates. In order to have influence on the mind of another, quickness and energy are cardinal qualities. Persuasion does not depend so much upon sound argument as adaptedness to the occasion, quickness of application, and facility of expression. Exuberance of animal spirits of itself has momentum; disjoined altogether from intellectual power it becomes mere brute force; it may impel, but not persuade; but if united with some energy of mind, it will wield a greater influence than the more logical thought of a nerveless man.

Even an author is tasked by the mechanical labor of composition; intense application of mind is of itself exhausting. To be successful as a writer demands physical strength adequate as well for the labor of thinking, so that nervous energy may not fail, as for the tasking of the body in the labor of composition.

In fine, sound thinking depends much on bodily health. Irritability of the stomach, or any disease affecting our temper of mind, must impair clearness of thought, and the social sympathies which give practical effect to thought.

There are instances which would seem to show that the mind, if it have much strength of will, is superior to or independent of bodily infirmity. In general, however, such infirmity weakens the energy of the mind. There is loss of enterprise and perseverance. The applause of men is of little account to one whose hold of life is slight, and who is continually admonished of the transient nature of all earthly things. Wealth has comparatively little attraction to one who has no capacity to enjoy it, though it may derive some importance by contrast with the discomfort of poverty. *Strong passions are the nerves of the mind*, and these are not likely to exist, or rather they remain latent where there is not much to call them into exercise.

One other aspect of health is important, and that is its influence upon religious character. Where there is any religious tendency of mind, perhaps ill-health is calculated to promote it. It leads to a closer communion with God—this being a natural result from a sense of helplessness. How many hours are there that one subject to habitual infirmity must suffer in silence! The sympathy of friends cannot be always tasked. *Even female affection, which is proverbial for its endurance of many trials, will fail under a long continuance of ailments impairing seriously the faculties of mind or body.* And were it otherwise it would be an ungenerous abuse of friendship to make it bear our burdens when we have not the power to perform in our turn the same kind office to others. At such times how lonely is the world—how vain all human solace; then does the soul look through the gloom and seek a spiritual comforter, who will be found ever near to the stricken soul which is willing to cast itself on him with all its cares and sufferings. CORNARO.

For the Independent.

THE COMPACT KEPT.

MESSRS. EDITORS:—Accompanying my subscription for another year, I send you a brief *tract for the times*, occasioned by the perusal of some extracts from an ancient and venerable MS., from the library of an Eastern Theological Seminary. I sincerely think it the duty of every one to contribute whatever of light he may possess, which may clearly point out the path of Christian duty in relation to great and permanent questions of government;—"for I confess I am afraid we are falling into loose habits of thinking upon such subjects." Could a satisfactory sermon on this text (or some kindred passage), be prepared, and widely circulated, it might do much to arrest that tide of fanaticism which now threatens to sweep all before it.

TEXT. Mark 6: 26.—"*And the King was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.*"

King Herod had been induced, somewhat hastily, to promise to his niece, under the sanction of an oath, that he would give her whatever she desired, even to the half of his kingdom. After a short consultation with her mother, she demanded the head of John the Baptist in a charger.

This unexpected request amazed and perplexed him. If he had consulted his private inclination he would have refused or evaded it. But he recollected that duty is above humanity, and that the compact into which he had entered would not admit of evasion. He had too long been an interested hearer of John's pungent preaching, to trifle with a solemn oath. Conscience put in its claim; and the presence of his statesmen and nobles impressed him with the necessity of setting a kingly and conscientious example. Checking his feelings, and consulting only his duty, he sent an executioner and commanded his head to be brought "with alacrity."

"These things happened to them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." And they seem to shed some light on the path of duty in regard to the *Rendition of fugitive slaves*. Herod had sworn so as to involve himself in the necessity of wounding his humane feelings, and of staining his reputation before the world; but he would not shrink from performing his oath. The people of the Northern States are *said to be* under a solemn compact with the slaveholding States, to deliver up fugitives held to service or labor; (by which 'softened expression' the revolting appearance of the word slave in the charter of freedom was avoided. Men seldom clothe their sins in plain language.) We have thus endangered our reputation for humanity, and involved ourselves in the painful necessity of betraying the scarred and branded fugitive, who has hidden under our protection, to the bloodhounds that bark for him at our doors. But we know that "a good man swareth to his hurt and changeth not." We have sworn so as to hurt our reputation abroad, and hurt our feelings; but if we would follow the example of Herod, we must perform our oath faithfully.

Some seem to think that "Conscience bids them violate the Constitution of the country." "Talk of Conscience in violating a solemn compact!" Or "it may be that the fugitive has left a severe and cruel master, who will wreak his vengeance on him for escaping. We have reason enough to pity him when he goes back to be delivered into the hands of enraged cruelty." But though "exceeding sorry," yet "for our oath's sake," we must send the executioner, and command the trembling stranger to be brought and "delivered up."

We may get further instructions from the Bible. Moses, "for the hardness of their hearts," permitted the Israelites to take heathens to be perpetual bondmen. And since it is evident that the white population of this Union are God's chosen people, (with hearts hard enough in all conscience,) and the negroes are the representatives of the heathen that were round about ancient Israel, the sanction of *Moses's* authority is clearly given to the perpetual continuance of American Slavery. By the way, it is well to inquire, "How can the conduct of the American people be justified in declaring the African slave trade piracy?"

Paul also sent back the converted slave Onesimus, from heathen Rome, to his Christian master Philemon; charging Philemon not to receive him as a slave, but as a Christian brother; from whence it is clear, that to send back the fugitive to shriek under the lash of his enraged master, or to be sold to the horrid toil of the miasmatic rice swamp, is eminently according to apostolic example. In conclusion we remark, that heroically sacrificing our feelings to "Conscience and the Constitution," we shall have the satisfaction of knowing that we imitate the conduct of illustrious Herod, and may expect to receive some humble portion of his reward.

Genesee, Wis., 18th June, 1850.

MISCELLANEOUS.

Children's Hymn for Independence.

Written for the School Celebration by the Authorities of the city of Boston, July 4th, 1850.

BY REV. JOHN PIERPONT.

TUNE—*Old Hundred.*

O God, our fathers' guardian God,
We bless and magnify thy name,
That here, where, trusting thee, they trod,
Was kindled for them Freedom's flame

That when, to quench that flame, the slaves
Of despots came old ocean o'er,
And rode, in thunder, on the waves,
That broke, in thunder, on our shore,—

Thine arm the Invader's power controled;
Thy breath the fire of freedom fanned;
Thy voice was heard, and backward rolled
The storm, that darkened all the land.

Thanks! that we need not look to-day,
To kings for statutes or defense:
O, be thy laws our laws for aye,
Our shield, thy sheltering providence!

And when from childhood's lips no more
Our hymns of praise go up to thee,
With manhood's voice will we adore
The Power, that kept our fathers free!

Proposal for a Conference of Christians of all Nations.

We cheerfully do our part toward circulating among the Christians of our land the following proposal. It strikes us as suggesting a plan that may be both feasible and highly desirable: an *impromptu* and genuine 'Evangelical Alliance,' the results of which may be a better knowledge of each other among the Christians of England, the continent and this country, and in this increased knowledge a warmer love for each other, and a more efficient coöperation in all good works. The time, the place, the basis of meeting, are all as they should be: and the voluntary, popular and informal mode of assembly suggested. We heartily hope that the project will be successful, and that many of the Christians of this country will be able and happy to join in such meetings:—

CHRISTIAN FRIENDS.—The Consort of our beloved Sovereign has recently promulgated a scheme for uniting all nations, by a simultaneous exhibition of the skill and industry of each; that, instead of vying with each other in spreading death and desolation around them, they should have a friendly competition in those peaceful arts that diffuse convenience, and comfort, and beauty, over domestic and social life. In accordance with this enlightened and philanthropic scheme, invitations have been sent, by means of the public press, to the world at large, that whosoever will may avail himself of this opportunity of participating in the grand convocation of 1851—a meeting which will be an era in the history of the world.

Among the many thousands whom this invitation will bring to our shores, it is reasonable to suppose there will be not a few who, highly as they prize human skill and industry, are yet more interested in the spiritual and moral well-being of their fellow-creatures—men who thirst for Christian sympathy and fellowship, and long to commune with their brethren over the bonds on those things that concern the eternal destiny of man. It therefore occurs to me, that this season may be made a time of refreshing to the Church of Christ, if men who are well-informed regarding the religious and moral state of the countries in which they dwell—and who might not come hither merely on account of the intended exhibition—would avail themselves of this opportunity of meeting with those who are like-minded, for Christian conference and mutual edification. And thus, while the morning is devoted to admiring the work of man's hands, the evening may be devoted to the consideration of those schemes and arrangements that have for their object the direction of man's highest powers to the service of his Maker; the redemption of that inner man, which may be the slave of sin, while the intellect is adorned with every grace, and the hands gifted with the highest skill.

Meetings might be held in various parts of the metropolis, at which Christians from all parts of the world might communicate information respecting the religious state and spiritual wants of the country they come from; receiving and imparting advice, and sympathy, and consolation. By this mutual intercourse, a spirit of love and unity may be stirred up, such as has not existed since apostolic times.

The Christians in this country to whom I have mentioned the above suggestion, have hailed it most warmly; and I am, therefore, induced to bring the proposition, by means of the public press, before the Christians of all nations, requesting them when they read this letter, to give the subject their serious and prayerful consideration; and begging, as many as are so inclined, to communicate with me by letter on the subject. Should I receive a sufficient number of such letters as to convince me the proposal is generally responded to, I will lay the letters before a committee of gentlemen—well known to the Christian world—who will take such steps as may then appear necessary to forward the object in view; but in the mean time, I have felt it my duty to throw out this hint at once, without waiting for the formation of any such committee, and thereby risking the tedious delay that usually attends such combined efforts.

It may be objected, that if the invitation is given to Christians at large, without some specification as to creed, the assemblage will consist of a motley collection of persons holding opposing views. I would simply say, to obviate this difficulty, that the invitation is sent to those only who believe the Scriptures to be the Word of God, and who hold the cardinal doctrines of the divinity of Christ and justification by faith. These truths include all other truths that are of essential importance. With those who deny the inspiration of the Scriptures, and who view Christ simply as a gifted man, sent to be an example to us, we have no Christian sympathy or fellowship.

It is desirable that those who sympathize in the above proposal, should communicate with me as soon as possible; and that brethren in India, America, and on the continent of Europe, who read this, should endeavour to secure its republication (and translation where necessary) in the local journals. And as this is no party nor sectarian matter, I trust the editors of the various newspapers will kindly lend their aid to its diffusion.

Awaiting your reply, I remain, dear Christian friends, faithfully yours,

RIDLEY H. HERSCHELL.

Newnham-street, Edgware-road, London, April 25th, 1850.

Prospective Result of the "Gorham Case."

"OFF-HAND WRITER'S" REPORT OF THE GREAT GORHAM CASE.

From the "Law Review" for May.

Argued pro.

Baptized a baby
Becomes *sine labe*;
As "the Act" makes him,
So "the Church" takes him.

Argued con.

Unless he be "fit,"
We very much doubt it;
Nor ever a bit
Is it valid without it.

Court—Reasons for the Judgment.

Bishop and Vicar,
Why do you bicker
Each with his brother
Where—both—are right,
Or—one is quite
As wrong as the other?

Adjudicator.

Bishop non-suited—
Priest unconfuted—
Be instituted.

Costs.

De-li-be-ra-tive
Pondering well,
Each take "a shell"—
The lawyers "the native."

Young Men.

It should be the aim of young men to go into good society—we mean not the rich, nor the proud, nor the fashionable, but the society of the wise, the intelligent, and the good. When you find men who know more than you do, and from whose conversation you can gather information, it is always safe to associate with them. It has broken down many a man to associate with the low and vulgar, where the ribald song was sung, and the indecent story told to excite laughter or influence the bad passions.

Lord Clarendon attributed success and happiness in life to associating with persons more learned and virtuous than ourselves. If you wish to be wise and respected, if you desire happiness and not misery, we advise you to associate with the intelligent and good. Strive for excellence and strict integrity, and you will never be found in the sinks of pollution, or in the ranks of profligates and gamblers. Once habituate yourself to a virtuous course, once secure a love for good society, and no punishment would be greater than, by accident, to be obliged for half a day to associate with the low and vulgar.

THE PROGRESS OF COMFORT.—In the first period of occupation of England by mankind, there is no doubt that as the flesh of animals served for food, so their skins served for clothes. They had no woolen fabrics to use for such a purpose; they had neither manufactures of their own, nor money, nor other articles of barter, to excha ge for the clothing materials made by the nations of the continent, who were more advanced in knowledge and comfort. Woolen clothes, (first made in this country in 1191,) and those of flax, were the early products of advancing knowledge and civilization. Those of silk were not made in England till about the year 1604. Hats were not made in this country until about the year 1510. Shoes were not produced, of the present fashion, until 1633. As to furniture, the earl inhabitants of England employed leaves and dried grass for beds; logs of wood, or stones, served the office of chairs and tables; the earth was their floor. It was only by gradual degrees that benches and other raised seats were used. The floor was at length garnished with rushes and straw, mixed with sweet-scented hay or flowers. Another long interval elapsed before about 750—carpets were first made in England. The beds on which our ancestors slept were often made of straw: even the kings' beds were made of it, to the year 1234. Linen was first made in England in 1253. English blankets were not made before about 1340. Calico was not manufactured in England till 1772. If my little reader will but think of these things—will but remember that his dwelling, its furniture, his clothes and his food, show how the increase of knowledge has gradually produced comfort, and how great is the advance which these two (knowledge and comfort) are continually making together, he will not fail to be deeply impressed with the advantages which knowledge (the fruit of study) has produced in even his creature-comforts; that is, in a better dwelling, more wholesome food, warmer clothes, and more convenient furniture.—*Johnson's Rural Reader.*

READING.—The amusement of reading is among the greatest consolations of life; it is the nurse of virtue; the upholder of adversity; the prop of independence; the supporter of just pride; the strengthener of elevated opinions; it is a shield against the tyranny of all petty passions; it is the repeller of the fool's scoff and the knave's poison.—*Sir Egerton Bridges.*

IGNORANCE IN ENGLAND.—Taking the whole of northern Europe—including Scotland—and France and Belgium (where education is at a low ebb), we find that for every 24 of the population, there is one child acquiring the rudiments of knowledge; while in England there is only one such pupil to every 14 inhabitants. It has been calculated that there are at the present day in England and Wales, nearly 8,000,000 persons who can neither read nor write—that is to say, nearly one quarter of the population. Also, that of all the children between five and fourteen, more than one half attend no place of instruction.

BE RESERVED, says William Penn, not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light; rather be sweet-tempered than familiar; familiar rather than intimate; and intimate with very few and upon good grounds.

DIVINE RETRIBUTION belongs to Eternity, and is distant and vague; human retribution is uncertain, depending upon discovery and other fortuitous circumstances; but moral retribution is as sure as life, as sure as death, as sure as the sin out of whose bosom it springs.

A minister visited a deaf and dumb asylum and asked the pupils "who made the world?" A bright boy took up a piece of chalk and wrote, "In the beginning God created the heavens and and earth." The minister then asked, "Why did Jesus Christ come into the world?" The little fellow immediately wrote, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." The minister was so much pleased with these answers that he resolved to propose one more difficult, and he inquired, "Why were you born deaf and dumb, while I can speak?" With a countenance showing deep emotion the boy wrote, "Even so Father, for so it seemed good in thy sight."

BISHOPS' PALACES IN ENGLAND.—"The Ecclesiastical Commission has authorized the expenditure on episcopal residences, of the following sums:—Palace at Ripon, £13,689; purchase of lands and houses for the bishop of Gloucester, £11,000; alteration of a house for him, £11,897; purchase of estate and house for the bishop of Lincoln, £30,496; alteration of a house for him, £13,302; purchase of an estate and house for the bishop of Rochester, £25,557; alteration of residence of the bishop of Worcester, £7,000; alteration of residence of the bishop of Oxford, £6,469."

A London paper refers to the above in the following manner:

"The commissioners have been rearing an abode of bliss for Ripon, a bower of beauty for Gloucester, a temple of fancy for Lincoln, a shrine of splendor for Rochester, a walhalla for Worcester, and an alhambra for Oxford, and, it is to be feared, a castle of indolence for some others. In the mean time, the charitable are on the point of advertising for model lodging houses for the industrious clergy."

THE ROBBERY OF PECKHAM, THE POSTMAN.—Notwithstanding the most strenuous exertions on the part of the Post-office authorities, no clue to the thieves who stole the letter bag from William Peckham has been discovered. It is said that the Post-office authorities have suspended Peckman, who has been in the service 28 years, and bears an excellent character. Several inquiries have been made at the Post-office for missing letters since the robbery.

GLASS PIPES FOR WATER.—The Plymouth town council are about to lay down a quantity of glass pipes, joined with gutta percha, as an experiment, for the conveyance of water.

SLAVERY.—The utter failure of the attempt to suppress the Slave trade by the naval police established by England, America, and France, is evident from the statistics of that trade recently published in England. In 1842 the number of negroes imported into Brazil was 14,200; in 1847, 47,800! and in 1849, 72,000!

YOUTHFUL BURGLARS.—Four young lads, aged about 12 years, are now in jail in this town, for breaking into and stealing from the store of Hitchcock & Bagbee, grocery and provision dealers on Main-st